IGNATII IONES MAG: BRIT: ARCHITECTI GENERALIS, VERA EFFIGIES,

Anth: van Dyrke Eques pinxit, — — Wi Hollar fecit, aqua fortis,

The MOST NOTABLE

ANTIQUITY

OF

GREAT BRITAIN,

Vulgarly called

STONE-HENG,

ON

SALISBURY PLAIN,

RESTORED,

By *INIGO JONES*, Esq; Architect General to the King.

To which are added,

The *CHOREA GIGANTUM*,

OR,

Stone-Heng Restored to the *Danes*,

By Doctor *CHARLETON*;

AND

Mr. *Webb*'s Vindication of *Stone-Heng* Restored,

In Answer to Dr. *Charleton*'s Reflections;

WITH

OBSERVATIONS upon the Orders and Rules of ARCHITECTURE in Use among the Antient *ROMANS*.

Before the whole are prefixed,

Certain MEMOIRS relating to the LIFE of *INIGO JONES*; with his Effigies, Engrav'd by *Hollar*; as also Dr. *CHARLETON*'s, by *P. Lombart*; and four new Views of STONE-HENG, in its present Situation: With above twenty other Copper-Plates, and a compleat INDEX to the entire Collection.

LONDON:

Printed for D. BROWNE *Junior*, at the *Black-Swan* without *Temple-Bar*, and J. WOODMAN and D. LYON, in *Russel-Street*, *Covent-Garden*.

M. DCC. XXV.

BY

INIGO JONES, Esq; Architect General to the King.

RESTORED

AND

STONE-HENGE,

Vulgarly called

GREAT BRITAIN,

AS

THE ROMANS LEFT IT.

Being the most ancient Structure

Certain MEMORIALS relating to the LIFE of INIGO JONES.

With his EPITAPH, Engraved by W. DOBSON, and some REMARKS upon his WORKS.

OBSERVATIONS upon the Orders and Rules of ARCHITECTURE

AS

In Answer to Dr. CAMPBELL's Reflections.

AND

An Examination of STONE-HENGE Restored.

BY

Sir John Soane

LONDON:

M.DCC.XXX.

Printed for D. BROWNE, Amen-Corner, at the Black-Boy, and W. MOUNTAIN, in Ludgate-Street, against St. Martin's Church.

MEMOIRS

Relating to the

LIFE and WRITINGS

OF

INIGO JONES, Esq;

MR. *Inigo Jones* was the Son of Mr. *Ignatius Jones*, Citizen and Clothworker of *London*. He was born about the Year 1572, in the Neighbourhood of St. *Paul*'s Cathedral. 'Tis observable, his Christian Name is in *Spanish*, and his Father's in *Latin*; for which some have assign'd this Reason, that as his Father was a considerable Dealer in the Woollen Manufactury, 'tis probable, some *Spanish* Merchant might have assisted at his Baptism.

There is no certain Account in what Manner he pass'd his younger Years, or where, or by whom he was brought up. It has however been suggested, that his Education was liberal, and that he laid the first Foundations of his future Knowledge in the University of *Cambridge*. But there seems to be no other Ground for this Supposition, than a bare Conjecture. This indeed we know, that he was early distinguish'd by his Inclination to Drawing or Designing, and was particularly taken notice of for his Skill in the Practice of Landskip-Painting. 'Twas his Progress in these more curious Arts, that recommended him to the Favour of that great

great Patron of all liberal Sciences, *William* Earl of *Pembroke*. At his Expence he travell'd over *Italy*, and the politer Parts of *Europe*; ſaw whatever ſtood recommended by its Antiquity or Value, and from theſe Plans form'd his own Obſervations, which upon his Return Home he perfected by Study and Application: And by theſe Degrees he roſe to ſuch an Eminence in the Knowledge of Architecture, that he was deſervedly eſteemed the *Vitruvius* of his Age and Countrey. We have a fine Intermixture of Fancy and Judgment, in his Decorations of Dramatick Entertainments, and the pompous Machinery of Maſques and Interludes. Theſe were then the faſhionable Diverſions of the Court, and were drawn up by the greateſt Maſters. Several Repreſentations of this nature are ſtill extant by *Ben. Johnſon*, Sir *William Davenant*, and the moſt eminent Poetick Writers of that Age. The Subject was ſet down by the Poet, but the Invention, Ornament, Scenes, *&c.* were the Contrivance of Mr. *Inigo Jones*; and for theſe he received a very conſiderable Encouragement from the Court.

His Capacity and Exactneſs ſoon rais'd him to the good Eſteem of King *James* I. who promoted him to be Surveyor General of His Majeſty's Works. He was honoured with the ſame Employment by the Queen, Prince *Henry*, *Chriſtianus* IV. King of *Denmark*, and upon King *James*'s Demiſe, by his Succeſſor King *Charles* I. 'Twas during this Interval, he form'd that moſt noble Structure, call'd the *Banqueting-Houſe*, at *White-Hall*, which was at firſt deſign'd for the Reception of foreign Embaſſadors. The Ceiling was ſome Years after adorn'd by the Pencil of Sir *Peter-Paul Rubens*, with the Felicities of King *James*'s Reign; and Draughts of theſe have been ſince taken, and lately publiſh'd by *Sim. Gribelin*, the Engraver. To him we owe the re-building of *Somerſet-Houſe* in the *Strand*, and the ſtately Piazza of *Covent-Garden*. In this laſt Performance, our Architect had in View the Piazza of *Leghorn*, but has vaſtly ſurpaſs'd the Original, by the Beauty and Largeneſs of his Pillars. But 'tis not in our Power to deſcribe the Number or form a Judgment upon the Excellence of his Deſigns. This is an Employment deſerving the Care of thoſe noble

Perſons,

Persons, who have been at the Labour and Expence of procuring the Plans of 'em. And as the Publick is now to be obliged with a View of 'em in Sculpture, the Reader may expect a finish'd Discourse upon their Nature and Value. And thus there will be rais'd a Monument to our Author's Memory, even more lasting than his own great Performances. Brick and Stone will decay, and Time destroy the Labours of the ablest Architect; but the Works of the Learned will endure, so long as Reason and good Sense shall have any Being in the World.

Mr. *Jones* was no less distinguish'd by his Knowledge in the Theory or History of Architecture, than he was eminent in the Practice. In Proof of this, we need only refer the Reader to this valuable Discourse of *Stone-Heng Restor'd*, which we here present him. 'Twas drawn up by Direction of King *James* I. in the Year 1620, tho' not publish'd till after the Author's Death, and is wrote with so much Accuracy and Skill, that 'tis uncertain which most deserves our Commendation, his Industry, or his Sagacity. After much Reasoning, and a long Series of Authorities, he concludes at last, that this antient and stupendous Pile must have been originally a *Roman* Temple, inscrib'd to *Cœlus*, the Senior of the Heathen Gods, and built after the *Tuscan* Order.

The dreadful Inundation of Civil War, which soon after follow'd, involv'd Mr. *Jones* in the common Calamity. His Integrity and Gratitude were strong Motives for adhering to the Royal Family in its Misfortunes, and bearing a Part in its Ruins. 'Twas this his Loyalty, which made him the early Object of Spoil and Robbery, in those licentious Times of Violence and Rapine. We learn from Mr *Lloyd*, that it cost him four hundred Pounds by Way of Composition; a large Sum to be paid at such a Time, and upon such an Occasion! See his *Memoirs and Martyrology of the Royalists*. Had our Author liv'd till the Return of Monarchy, his Losses would have doubtless been made up to him; but alas! he dy'd eight or nine Years before the Restoration. *Antony Wood* informs us, upon the Authority of Mr. *James*, the Son of *John Webb*, Esq; a near Relation to Mr. *Jones*, that he dy'd on the 21st of *July*, 1651. at the Age of about seventy nine

Years. And yet the ſame Mr. *Wood* tells us, in another Part of the very ſame Book, that Mr. *Jones* dy'd about *Midſummer-day* in the Year following. And this laſt Account ſeems the more authentick, as it refers to a very circumſtantial Note at the Bottom of the Page, which ſpecifies the particular Time and Place of his Interment. 'Tis there ſaid that he was buried in the Chancel of St. *Bennet*'s Church, near St. *Paul*'s Wharf, in *London*, on the 26th of *June*, 1652. His Monument was placed on the *North* Wall, at ſome Diſtance from his Grave, and was much defac'd by the great Fire of *London*, which broke out in the Year 1666.

We have already obſerv'd, that Mr. *Jones*'s Book was not publiſh'd in his Life-time. This Office was left to the Care of Mr. *John Webb*, of *Butleigh* in *Somerſetſhire*, who in the Year 1655, ſent it Abroad in a ſmall Folio, under the Title of, *The Antiquities of Stone-Heng on Salisbury-Plain Reſtored*; and prefix'd to it Mr. *Jones*'s Effigies, eatch'd by *Hollar*, after a Painting of *Vandyke*'s. As there were but few Copies originally printed, and theſe not much diſpers'd during the ſevere Affliction of the great Plague, the moſt part of the Impreſſion was conſum'd in the Fire of *London* the Year following. And by this means being become extremely ſcarce, and at the ſame time much ſought after by the Curious, as well for the Singularity of the Subject, as the Reputation of the Author, the Copies have roſe in their Value to an immenſe Degree, and were ſtill not eaſy to be procured at any Expence.

Mr. *John Webb*, to whom we owe the Publication of Mr. *Jones*'s Book, was a Perſon of Credit and Character, was born in *London*, brought up at *Merchant-Taylors* School, afterwards reſided in Mr. *Jones*'s Family, married his Kinſwoman, was inſtructed by him in Mathematicks and Architecture, and deſign'd his Succeſſor in the Office of Surveyor-General. But he was prevented by Sir *John Denham*, whoſe ſuperior Intereſt procur'd the Reverſion of it to himſelf, and he enjoy'd it till the Day of his Death. About three Years after the Publication of Mr. *Jones*'s Book, Mr. *Webb* printed an Eſſay, to prove, *The original Language was that of* China; which he afterwards improv'd and enlarg'd: And the Manuſcript is ſaid to be

ſtill

still extant in the Cathedral at *Wells*. He is also reported to have translated from the *Italian*, Tarcagnota's *History of the World*, and to have left it in the Hands of his Son Mr. *James*, whom we have already mention'd.

Mr. *Jones*'s Scheme, however supported with Learning and Argument, did not yet give a general Satisfaction. His Notion was warmly attack'd by Dr. *Walter Charleton*, in a Treatise call'd *Chorea Gigantum*, which was publish'd in 1663; and here the Doctor is very positive, this extraordinary Monument was erected by the *Danes*. This Author was a Clergyman's Son of *Shipton-Mallet*, in *Somersetshire*, brought up at *Magdalen-Hall* in *Oxford*, commenc'd Doctor in Physick, was Physician in Ordinary to King *Charles* I. and afterwards to King *Charles* II. was a Member, and sometime President of the College of Physicians in *London*, and Fellow of the Royal Society. He was very eminent in his Profession, and well-skill'd in the learned Languages, but reputed to have over-valued his Parts and Performances. He liv'd to an advanced Age; but by reason of some imprudent Management was obliged to retire from his Family to one of those Islands, which are the Remains of our *French* Conquests; and there he pass'd the Residue of his Days in Obscurity and Want.

The Doctor, dissatisfied with Mr. *Jones*'s Discourse, caus'd a Copy of it to be transmitted to *Olaus Wormius*, the celebrated Antiquary of *Denmark*; and *Wormius* return'd his Opinion of *Stone-Heng* in several Letters to Dr. *Charleton*. From the Authorities and Arguments produc'd in these Letters, the Doctor drew up his Treatise, in which he maintains, that this ruinous Fabrick was in reality of *Danish* Original. The World however did not generally come into the Doctor's Sentiments; tho' Sir *William Dugdale* is said to have approv'd 'em in private Conversation, and Mr. *Dryden* wrote an elegant Panegyrick to the Author upon his Performance. This renew'd the Controversy, and gave Occasion to Mr. *Webb* to vindicate the Opinion and Memory of his Kinsman Mr. *Jones*, in a Tract of his own Composition, which he calls, *A Vindication of Stone-Heng Restored; wherein the* Roman *Architecture is discuss'd*. And even the Enemies to Mr. *Jones*'s Scheme will allow, that Mr. *Webb* has drawn up his Defense with Learning and Judgment.

But

But 'tis not our Deſign to interpoſe in an Affair of this Nature, which has already employ'd the Pens of ſo many eminent Antiquaries, and brought forth ſo many different Opinions. Mr. *Samms*, in his *Britannia*, will have this Structure to have been *Phenician*; Mr. *Jones* and Mr. *Webb* believe it to be *Roman*; Mr. *Aubrey* thinks it was *Britiſh*; and Dr. *Charleton* derives it from the *Danes*. *And yet if the true old Writing of the Name be* STAN-HENGEST, *as the* Monaſticon *ſeems to tell us, I cannot ſee*, ſays Biſhop *Nicholſon*, *why the* Saxons *may not have as juſt a Title as any, to the Honour of it.* . There is a Manuſcript Treatiſe ſaid to have been written upon this Subject, by one Mr. *John Gibbons*, and 'tis poſſible this Gentleman may have a different Notion from all the reſt.

STONE-

The MOST NOTABLE

ANTIQUITY

OF

Great Britain,

Vulgarly called

STONE-HENG,

ON

SALISBURY PLAIN,

RESTORED.

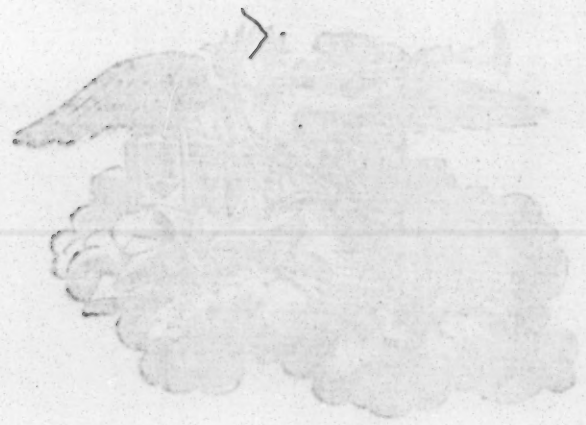
By *INIGO JONES*, Esq; Architect General to the Late KING.

The SECOND EDITION.

LONDON:

Printed for D. BROWNE *Junior*, at the *Black-Swan* without *Temple-Bar*, and J. WOODMAN and D. LYON, in *Russel-Street*, *Covent-Garden*.

M. DCC. XXV.



To the RIGHT HONOURABLE

PHILIP

Earl of *Pembroke* and *Montgomery*,

Baron *Herbert* of *Caerdiff* and *Sherland*,

Lord *Parr* and *Roſſe* of *Kendall*,

Lord *Fitzhugh*, *Marmyon*, and St. *Quintin*, &c.

STONE-HENG Reſtored

is humbly Dedicated,

BY

Your Lordſhip's Devoted Servant,

JOHN WEBB.

TO THE

FAVOURERS

OF

ANTIQUITY.

THIS *Diſcourſe of* Stone-Heng *is moulded off and caſt into a rude Form, from ſome few indigeſted Notes of the late judicious* Architect, *the* Vitruvius *of his Age,* Inigo Jones. *That ſo venerable an* Antiquity *might not periſh, but the World made beholding to him for reſtoring it to Light, the Deſires of ſeveral his Learned* Friends *have encouraged me to Compoſe this Treatiſe. Had he ſurvived to have done it with his own Hand, there had needed no Apology. Such as it is, I make now yours. Accept it in* his Name, *from*

J. W.

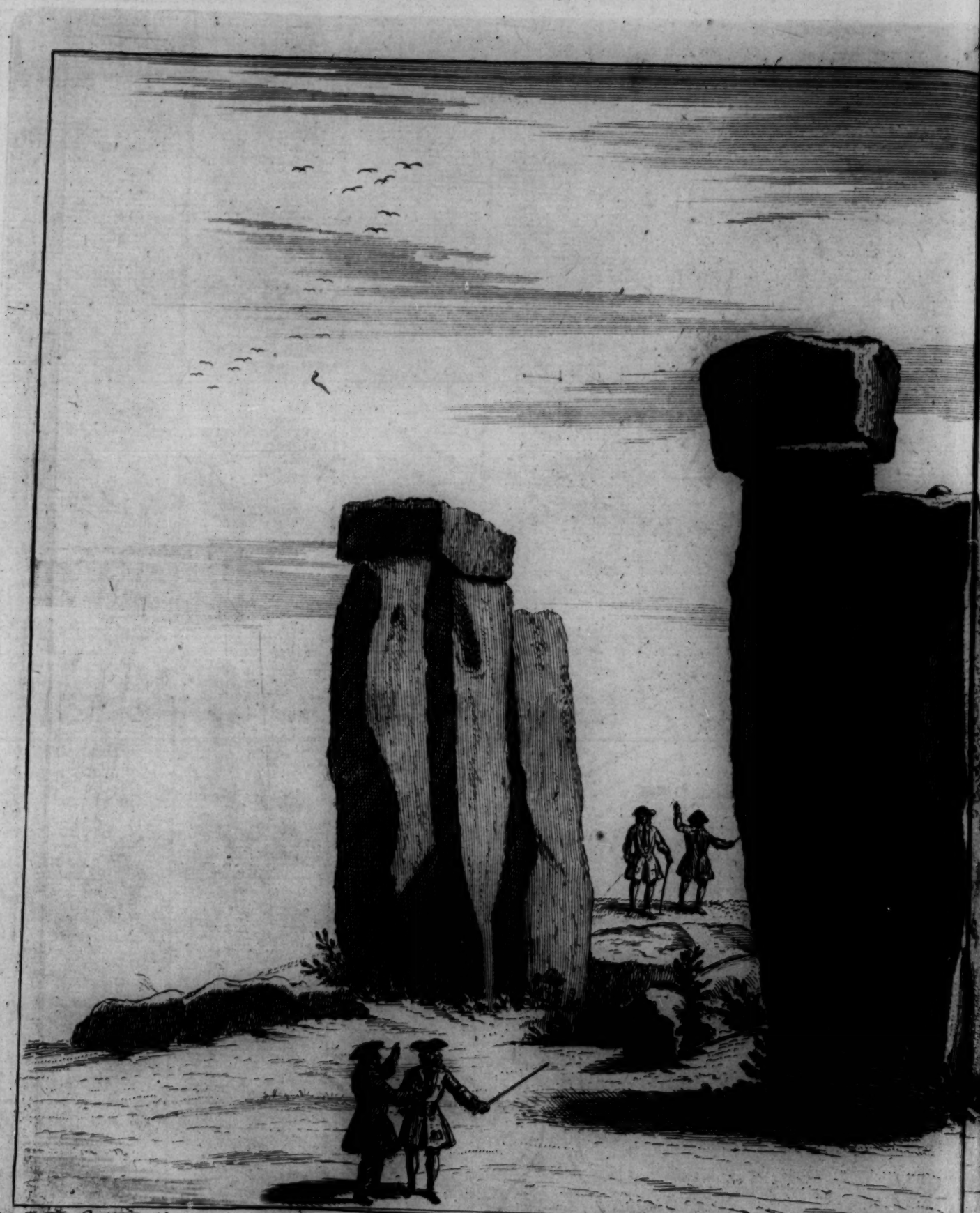
BRITISH MUSEUM

J. Haßal delin.

The South East Prospect of

ect of STONE HENGE.

E. Kirkall sculp.

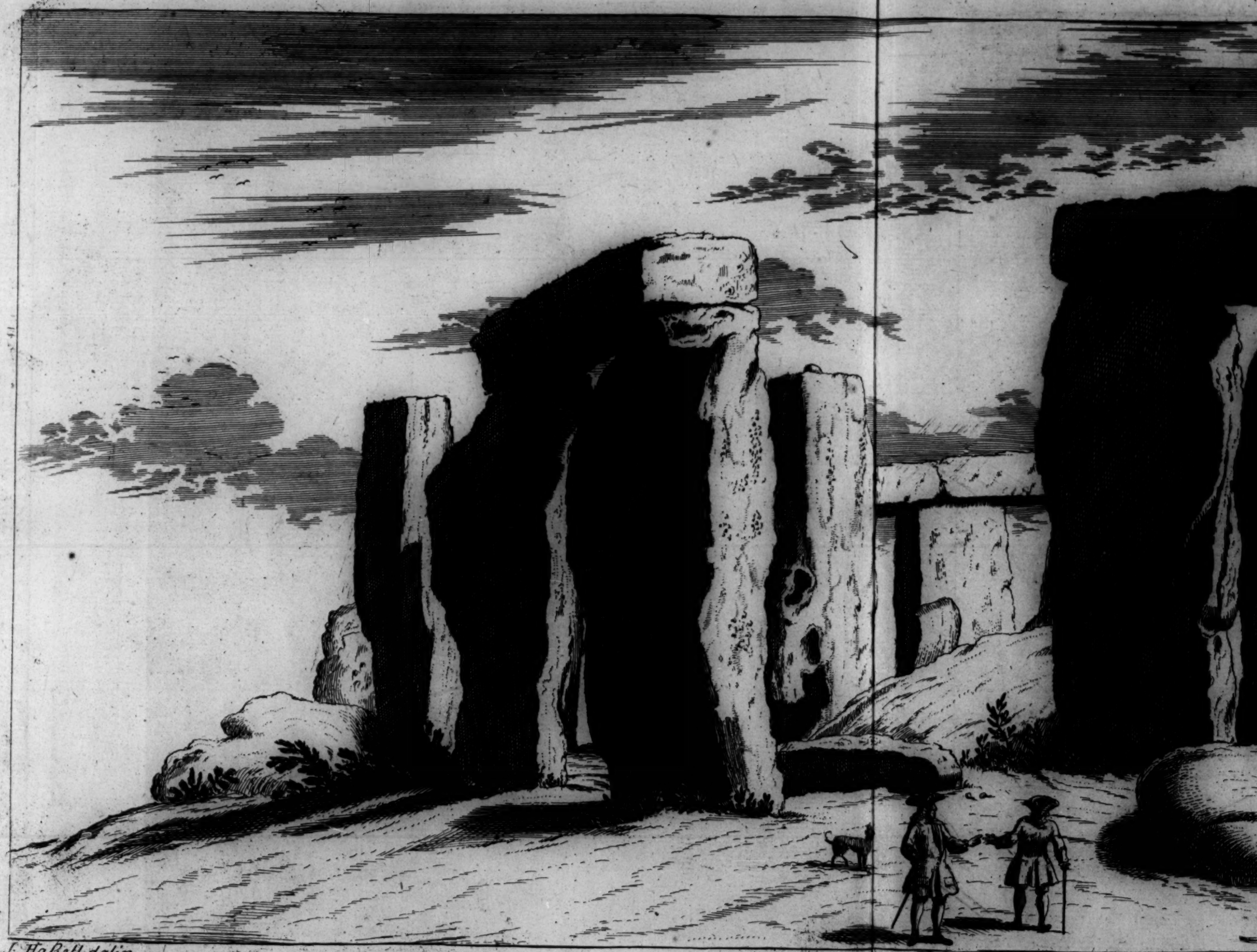


I. Haßell delin.

The South West Prospect

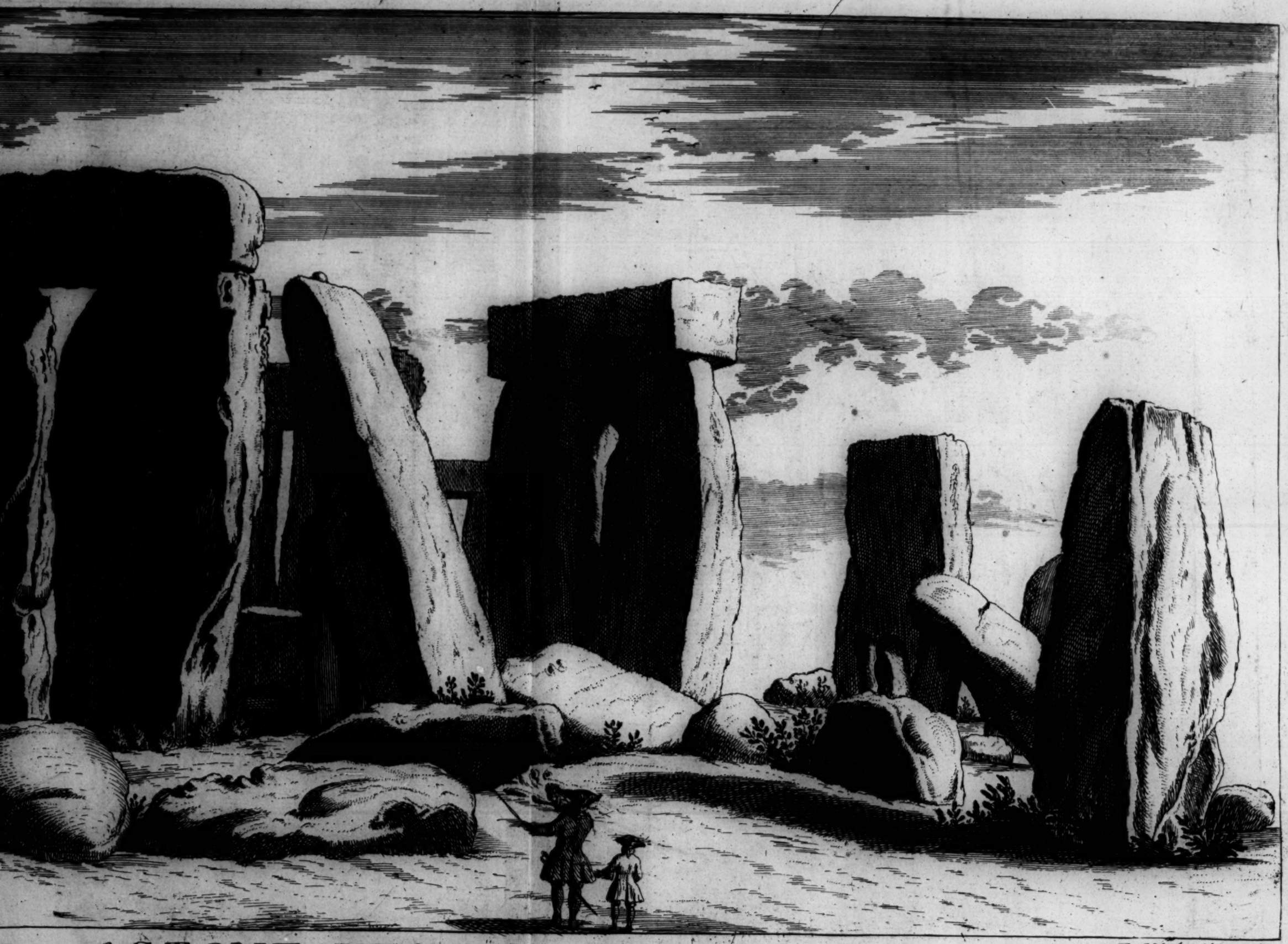
ect of STONE HENGE.

E. Kirkall sculp.



I. Haßell. del. et sculp.

The North West Prospect



ect of STONE HENGE.

E. Kirkall sculp.

J. Haßell delin.

e North Prospect of STO

STONE HENGE.

E. Kirkall sculp

BRITISH MUSEUM

STONE-HENG
RESTORED,

BY

INIGO JONES, Esq;

BEING naturally inclined in my younger Years to ſtudy the *Arts of Deſign*, I paſſed into foreign Parts to converſe with the great Maſters thereof in *Italy*; where I applied my ſelf to ſearch out the Ruins of thoſe ancient *Buildings*, which in Deſpite of *Time* it ſelf, and Violence of *Barbarians*, are yet remaining. Having ſatisfied my ſelf in theſe, and returning to my native *Country*, I applied my Mind more particularly to the Study of *Architecture*. Among the ancient Monuments whereof, found here, I deemed none more worthy the ſearching after, than this of *Stone-Heng*; not only in regard of the *Founders* thereof, the *Time* when built, the *Work* it ſelf, but alſo for the Rarity of its *Invention*, being different in *Form* from all I had ſeen before; likewiſe, of as beautiful *Proportions*, as elegant in *Order*, and as ſtately in *Aſpect*, as any.

King *James*, in his Progreſs, the Year One thouſand ſix hundred and twenty, being at *Wilton*, and diſcourſing of this *Antiquity*, I was ſent for by the Right Honourable *William*, then *Earl of Pembroke*, and received there his Majeſty's Commands to produce, out of mine own Practice in *Architecture*, and Experience in *Antiquities* Abroad, what poſſibly I could diſcover concerning this of *Stone-Heng*. What mine Opinion was then, and what I have ſince collected, in relation thereunto; I intend to make the Subject of this preſent Treatiſe. And certainly, in the intricate and obſcure Study

of *Antiquity*, it is far eaſier (as *Camden* very well obſerves) to refute and contradict a falſe, than to ſet down a true and certain Reſolution. For mine own part, in what I ſhall here deliver, I intend not to ſtruggle againſt any Opinion commonly and long ſince received. Let every Man judge as it pleaſeth him. What Opinion ſoever the Reader inclines to, I ſhall not make much material, my Aim being, a Deſire only to vindicate, as much as in me lies, the *Founders* of this venerable *Antiquity* from Oblivion, and to make the Truth, as far forth as poſſibly I may, appear to all Men.

Several Writers, both Strangers, and our own Countrymen, have treated of *Stone-Heng*. Before recite whoſe Opinions, I think not amiſs to ſeek this Subject from the moſt ancient Times, endeavouring thereby to give Satisfaction, whether or no the *Druids*, *aliàs Druidæ*, in Authors indifferently written, and in old Time the *Prieſts* of the *Britains* and *Gauls*,) or the ancient *Britains*, for the *Druids* Uſe, might not be the *Founders* of ſo notable a Monument; which if they were, there is then no Cauſe why beſtow farther Study or Pains, in ſearching who the *Founders* were, but acquieſce in the Honour of our own Nation's firſt Erection of it.

As far nevertheleſs, as from Hiſtory, ancient or modern, may be gathered, there is little Likelihood of any ſuch Matter, conſidering eſpecially what the *Druids* were; alſo, what ſmall Experience the *Britains*, anciently inhabiting this Iſle, had, in Knowledge of whatever *Arts*, much leſs of Building, with like Elegancy and Proportion, ſuch goodly Works as *Stone-Heng*.

Concerning the *Druids* in the firſt Place; true it is, they are reported in ancient Times to have been in great Eſteem in this Iſland, where their Diſcipline and Manner of Learning was ſuppoſed to be firſt invented, and from hence tranſlated into *Gaul*. *Diſciplina in Britannia reperta* (ſaith *Cæſar*) *atque inde in Galliam tranſlata eſſe exiſtimatur*. They are ſaid in like manner to have ordered and diſpoſed all divine Matters, as well in relation to their ſeveral Kinds of Sacrifices, as to expounding whatever Rites of their idolatrous Superſtition; inſomuch, you may call them (if you pleaſe) the Biſhops and Clergy of that Age.

Caſar. Commen. lib. 6.

Plin. lib. 16.

Their Power moreover, and Preheminence, was not confined within the ſtrict Limits of ſacred Matters, but enjoying a more large Prerogative, temporal Negotiations, and Affairs of State were tranſacted by them: The managing of Peace and War was uſually remitted to their Authority, even when Armies were ready to join in Battel. *Publica iis* (ſaith *Strabo*) *& privata judicia committuntur, & aliquando cauſis bellorum diſceptandis jam acie congreſſuros compoſuerunt*. Judges they were (ſaith *Cæſar* alſo) in almoſt all civil and criminal Cauſes: Sentence they gave in Caſe of Life and Death: Decide they did, Controverſies and Debates betwixt Party and Party: Finally, whatever elſe was requiſite and convenient to keep the People in due Obedience to their *Princes*, they wholly took the Care and Charge of.

Strab. lib. 4.

Cæſar. lib. 6.

Theſe were the main Affairs wherein the Employment of the *Druids* conſiſted, and whereunto they wholly addicted themſelves. Whoſoever deſires to know more of them, may read *Cæſar*, *Diodorus Siculus*, *Strabo*, *Pliny*, *Diogenes Laertius*, *Ammianus Marcellinus*,

cellinus, and ſuch like ancient Authors. But, whatſoever theſe, or other Hiſtorians have written of the *Druids*, certainly, *Stone-Heng* could not be builded by them, in regard, I find no mention, they were at any Time either ſtudious in *Architecture*, (which in this Subject is chiefly to be reſpected) or skilful in any thing elſe conducing thereunto. For, *Academies* of *Deſign* were unknown unto them: publick Lectures in the *Mathematicks* not read amongſt them: nothing of their *Painting*, not one Word of their *Sculpture* is to be found, or ſcarce of any Science (*Philoſophy* and *Aſtronomy* excepted) proper to inform the Judgment of an *Architect*; who, (as *Vitruvius* ſaith) ſhould be *peritus Graphidos, eruditus Geometria, & Optices non ignarus*, &c. *perfect in Deſign, expert in Geometry, well ſeen in the Opticks, skilful in Arithmetick, a good Hiſtorian, a diligent hearer of Philoſophers, well experienc'd in Phyſick, Muſick, Law and Aſtrology.* *Vitr. lib.* 1.

Of all that have written of the *Druids*, no Author knew them better than *Cæſar*, neither hath any more fully deſcribed them; who after a large Diſcourſe of their Diſcipline, Privileges, and *Theology*, *Multa de ſideribus* (ſaith he) *atque eorum motu, de mundi ac terrarum magnitudine, de rerum natura*, &c. *diſputant, & juventuti tranſdunt. They make much Diſpute, and inſtruct their Scholars in many things concerning the Stars, and their Motion, the Greatneſs of Heaven and Earth, of the Nature of Things*, &c. As for other Arts relating to the *Mathematicks*, or any Works of this Kind, he makes no manner of Mention, though himſelf an *Architect*, glorying in his own, and much more extolling others Invention in that *Art*. *Cæſar. lib.* 6.

The Truth is, thoſe ancient Times had no Knowledge of publick Works, either Sacred or Secular, for their own Uſe, or Honour of their *Deities*. Beſides, they us'd not any Buildings of Stone, or (for ought is manifeſt) knew ſo much, as how to order working therein. The *Druids* led a ſolitary contemplative Life, contenting themſelves with ſuch Habitations, as either meer Neceſſity invented, to ſhelter them from Contrariety of Seaſons, without *Art*, without *Order*, without any whatever Means tending to Perpetuity: or, ſuch as *Nature* alone had prepared for them in Dens, and Caves of deſert and darkſom Woods; eſteeming it, queſtionleſs, the higheſt Secret of their Myſtery, rather to command in Caves and Cottages, than live like Kings, in Palaces, and ſtately Houſes. They were too wiſe, knew too well, 'twas their Humility, Integrity, retired manner of Life, and pretended Sanctity poſſeſt the People with an awful reverend Eſteem of them; and which fed, and kept up their Reputation throughout the Country, when outward Appearances of State and Magnificence would either have brought them into Envy, and their Superſtition into Contempt, or themſelves and *Religion* both to be wholly extirpated and laid aſide.

Pomponius Mela diſcourſing of the *Druids*, *Docent multa* (ſaith he) *nobiliſſimos gentis clam & diu vicenis annis in ſpecu, aut in abditis ſaltibus. They teach the Nobility, and better Sort of their Nation, many things, even twenty Years together, ſecretly in Caves, or cloſe Coverts of obſcure Woods and Foreſts.* Such and no other were their Habitations, ſuch their Univerſities, and publick Schools. *Pomp. Mela lib.* 3.

As

As for their *Temples* and sacred Structures, they consisted not in Variety of Forms, Costliness of Materials, or Perfection of human *Arts*, but were of *Nature's* own framing in like Manner, being no other than Groves of Oak. *The* Druids *chose of Purpose* (saith *Pliny*) *such Groves for their divine Service, as stood only upon Oaks; nay they solemnized no Sacrifice, nor performed any sacred Ceremonies without Branches, and Leaves thereof; from whence they may seem well enough to be named* Dryadæ *in* Greek, *which signifies as much as* Oak Priests.

Pliny lib. 16.

The *Romans* having forced their Passage, and gained Victory over the *Druids* in *Anglesey*, cut down their Woods and Groves, amongst them reckoned holy, and consecrated to their execrable Superstitions. *Excisi luci* (saith *Tacitus*) *sævis superstitionibus sacri.*

Tacit. Ann. lib. 14.

To this Purpose, *Humphry Lloyd*, in his History of *Wales*, the vast Woods growing in that Island, were not only by the *Romans*, but afterwards, when the *Christian* Faith took Place in this *Nation*, by the *Christians* also fell'd and rooted out. And why? because of the Idolatry (saith he) and absurd Religion used in them. Again, in his Epistle to *Ortelius* concerning the Isle of *Anglesey*, the same Author affirms; though there is little Wood now growing there, yet every Day the Roots and Bodies of huge Trees of a wonderful Length and Bigness are by the Inhabitants found, and digged out of the Earth, in divers Places in low Grounds, and champion Fields.

Now, if instead of these Roots, and Bodies of Trees, the Ruins of ancient Structures had been there found, it might peradventure, with some Probability, have been presumed, either that the *Druids* used *Temples*, or some other Buildings of Stone. For, their ancient Seat was in the Isle of *Mona*, now *Anglesey*, whence modern Writers style it *Insulam Druidum*, the *Island* of the *Druids*, and *Sedem Druidum*, the Seat of the *Druids*. And from hence, questionless, it came to pass, the *Romans*, with such Difficulty, under the Conduct of *Suetonius Paulinus*, brought that Island under their Power; nor was it wholly subdued to their Empire, until *Julius Agricola's* Time. For, whereas in other Parts of *Britain*, the People contended for Liberty only, there, they fought *pro aris & focis*, for Liberty and Religion both.

There it was the *British* Armies (saith *Tacitus*) being imbattailed, the Women ran to and fro amongst them in sable Weeds, their Hair about their Ears, and Fire-brands in their Hands, like infernal Furies, the *Druids* round about them also, lifting up their Hands to Heaven, and pouring forth deadly Curses; the Novelty of which Sight bred such Amazement in the *Roman Legions*, (the *Romans* here, it seems, were unacquainted with the *Druids* till then) that they stood stock still, and close together, not once moving a Foot, as if possessed with a Resolution to act nothing at all, but receive their Deaths tamely and without any great Resistance.

Tacit. Ann. lib. 16.

Wherefore, besides, that History hath not remembred the Ruins of any ancient Buildings digged up in *Anglesey*; if either this *Antiquity* had been remaining in that *Island*, or any Author delivered such Actions of the *Druids*, as aforesaid, performed about the Place, where *Stone-Heng* remains standing, there might have been

ſome Advantage made thereof to the Purpoſe now in Hand. But *Angleſey* excepted, ancient Writers give them Reſidence in no Part of *Britain* beſide, nor are they remembred by any, to have been found elſewhere, throughout the whole Nation. With reſpect whereunto, if the *Druids* had Knowledge, either to build the like magnificent Structures, or Uſe for any ſuch, they would, without all peradventure, have erected them upon the ſame Place rather where themſelves reſided, than elſewhere.

Neither are we to wonder, they choſe ſuch an Out-nook or Corner as *Angleſey*, to reſide in; in regard, there, they lived remote, and ſolitary; there, were ſtore of Caves, and Dens to inſtruct their Scholars in, cloſe and retired Places for their own Habitations, and plenty of Groves to perform their ſacred Myſteries in. Moreover, they paſt their Days there, like the Hermits of old Time, according to their own Deſire, in full Contentment, and with free Liberty to ſtudy, and contemplate what they pleaſed. For, *Angleſey* (we muſt know) in thoſe Times of yore, was wholly overgrown with deſert Woods, and obſcure Foreſts, from whence the ancient *Britains* call'd it *Ynis Dowil*, the ſhadowy or dark *Iſland*. Which Name it ſtill retains, and is well known thereby to the now Inhabitants, who are, even at this Day, likewiſe enclined, (yea, they uſually accuſtom themſelves) to commit things more to Memory, than Writing; and, as having received it by Tradition from their Anceſtors, living in thoſe ancient Times, ſtill endeavour to obſerve that Cuſtom of the *Druids, who held it unlawful to commit any thing to writing*. As *Cæſar* (in the ſixth Book of his Commentaries of the *Gauliſh* War) delivers. *Cæſ. Com. lib. 6.*

Concerning the *Britains* in the next Place, The Condition of thoſe ancient Inhabitants of this Iſland in the *Druids* Time duly conſidered, (*viz.* in what manner they lived, how unskilful in all Sciences, and civil Cuſtoms, what Deities they had, in what Places they adored them, and what manner of Buildings, or ſacred or ſecular, were uſed by them) as little Reaſon appears, that this Antiquity was by them erected.

As for their manner of living, the *Britains* were then a ſavage and barbarous People, knowing no uſe at all of Garments. *Veſtis uſum non cognoſcunt* (ſaith *Herodian.*) Now, if deſtitute of the Knowledge, even to clothe themſelves, much leſs any Knowledge had they to erect ſtately Structures, or ſuch remarkable Works as *Stone-Heng*. What Faſhions they uſed to adorn their Bodies with, the ſame Author tells us. *As a rare and rich Habiliment, they wore about their Waſts and Necks Ornaments of Iron* (ſaith he) *and did pounce and colour their Bodies with ſundry Forms, in rude manner repreſenting ſeveral Creatures.* In which regard, they would not be otherwiſe clothed, leſt conſtrain'd thereby to hide ſuch their ſimple (though with them much eſteemed) Bravery. *Herodian. lib. 3.*

Again, in other their civil Cuſtoms, they were no leſs rude and ignorant; yea, ſo barbarous, even in things appertaining to common Suſtenance, and whatever Husbandry; that (as *Strabo*) *Quidam eorum ob imperitiam caſeos nullos conficiant, cum tamen lacte abundent: alii hortos colendi, & aliarum partium agriculturæ ignari ſunt. Many of them, though they had great plenty of Milk,* *Strabo lib. 4.*

yet their want of Skill was ſuch, they knew not how to make Cheeſe: others ſo ſimple, they knew not to order their Gardens or Orchards, or any thing belonging thereunto.

Their Country alſo then lay uncultivated, no Corn ſown. *Quævis herba & radix cibus eſt, Their Food was Herbs and Roots* (ſaith *Dion Caſſius*.) Hence Sir *Walter Raleigh* calls them the *Britiſh Nomades*. And (by the way) it may not inappoſitely be obſerv'd, Milk, Roots, and Fruit were the chief banquetting Diſhes; and Skins of Beaſts (if clothed) the moſt coſtly Habits of our Forefathers. Now who can, in Reaſon imagine, that any great Knowledge, Practice, or Delight of Arts and Sciences, wherein the Elegancy of Architecture conſiſts, ſhould be in Uſe or Eſteem, amongſt a People, wholly devoted (as I may ſo ſay) and given over to ſuch Barbarity?

Dion lib. 62.

Ral. lib. 3. c. 5.

There were then no publick Roads, or common High-ways to paſs from one Place to another, no conſtant Habitations, *Nec mœnia, nec urbes, Nor Towns, nor Walls* (as *Dion* out of *Xiphiline* hath it) much leſs *Temples*, or other Buildings made of Stone, compoſed by Art, with Order, and Proportion.

Dion lib. 76.

Moreover, who caſt their Eyes upon this Antiquity, and examine the ſame with Judgment, muſt be enforced to confeſs it erected by People, grand Maſters of the Art of Building, and liberal Sciences, whereof the ancient *Britains* utterly ignorant, as a Nation wholly addicted to Wars, never applying themſelves to the Study of Arts, or troubling their Thoughts with any Excellency. *Omnis arbor domus, Every Tree being inſtead of a Houſe to them.*

Dion lib. 62.

In the Wars which *Bunduica* (whom *Tacitus* calls *Boadicia*) Queen of the *Iceni*, undertook againſt the *Romans*, wherein ſeventy thouſand of their Citizens, and Allies periſhed; in diſdainful Contempt of the Experience in Arts, wherein the *Romans* flouriſhed, *She* accounted it her chiefeſt Glory (ſaith *Dion Caſſius*) to command over the *Britains*, in regard, a People they were, who had not learned or knew, what belonged to the cultivating *and manuring of Lands; or the Practice of Arts, or to be Craftſmen in any thing ſave War. Qui non agros colere, non opifices eſſe, ſed bella gerere optimè didicerunt.* Where you ſee, their having nor Experience nor Practice in any kind of Sciences, War excepted, was enforc'd, by *Bunduica*, as redounding greatly to the *Britains* Honour, much Advantage being made thereof by *Her*, towards advancing *Her* Deſigns, as the Hiſtorian plainly tells us.

Dion lib. 62.

But certain it is, however barbarous in other Affairs, a moſt warlike People they were, never, untill the Forces of the whole World united in the *Roman* Empire conſpiring to ſubdue them, liable to Conqueſt: neither could all that Power, till after Numbers of Years ſpent in the Attempt, with infinite Expence of Men and Treaſure, ever prevail againſt them. Now, as their ſole Skilfulneſs was in War, ſo they idoliz'd principally what had relation thereunto, their *Dea optima maxima*, being *Victoria*, whom they worſhipped under the Name of *Andates*. Another Goddeſs they had in much Eſteem, called *Adraſte*, which ſome imagine (as the *Nemeſis* amongſt the *Greeks*) was their Goddeſs of Revenge. Theſe, according to their ſavage manner of living, they adored in Groves, and Woods, the only *Temples* in uſe amongſt them, to perform their

their Sacrifices, and divine Myſteries in, (as from ſeveral Authors I have already proved.) Neither find I any particular Place mentioned, to which any of theſe their *Temples* (if they may ſo be called) were aſſigned; only *Andates* (it ſeems from *Dion Caſſius*) had a Grove ſacred to her in the Country of the *Iceni*, anciently containing *Norfolk*, *Suffolk*, *Cambridge*, and *Huntingdon* Shires, far enough from *Stone-Heng*.

Beſides, it is not to be paſt over in Silence, how *Tacitus* expreſſeth himſelf in the before cited fourteenth Book of his Annals, telling us; the *Romans* overthrew not the Temples, or razed to the Foundations, any of the ſacred Structures of the *Druids* and *Britains* made of Stone, or other Materials, which he might as readdily have done, if they had uſed any ſuch: but poſitively, the *Romans* cut down the *Britains* Woods and Groves, amongſt them reckoned holy, and conſecrated to their execrable Superſtitions. True it is, other Temples, of greater Magnificence than already ſpoken of, I find none: Ornaments of Art to enrich them they were not acquainted with: ſuch orderly compoſed Works as *Stone-Heng* they had not any: yea, no kind of ſacred Structures of Stone were in uſe amongſt them: their Idolatrous Places being naturally adorned, only with wild, and over-grown Shades, deſigned and brought to Perfection by Dame Nature her ſelf, ſhe being Architect-general to all their Deities. Nor did it conſiſt with their vain Religion to uſe any other, they making their Worſhip, performing their Ceremonies, offering their Sacrifices in dark and obſcure Groves, moſt conformable unto their barbarous, and inhumane, humane Oblations.

Neither muſt it ſeem ſtrange, they uſed no other Temples than theſe, it not being their Cuſtom alone; for the *Excelſi* or high Places mentioned in the ſacred Story, wherein the Heathen performed idolatrous Rites unto their Idols, were commonly Groves, affectedly ſited upon ſome mountainous Place, without any *Houſe* or *Temple*. The *Perſians* of old, (of whom *Herodotus*) *Neque ſtatuas, neque templa, neque aras extruere conſuetudo eſt, Erected neither Images, nor Temples, nor Altars: quinimo hoc facientibus inſaniæ tribuere, accounting it great Folly and Madneſs in thoſe that did:* but aſcending to the Tops of the higheſt, and moſt lofty Hills, on them offered Sacrifices to their Gods. From hence, *Xerxes*, in his Expedition, burnt down the Temples of the *Greeks*, becauſe they ſhut up their Gods therein, to whom all things are open and free, and to whom the whole Univerſe ſerves for a Temple. The *Abaſgians* alſo (inhabiting Mount *Caucaſus*) did worſhip, even till *Procopius* his Time, Groves and Woods; and in a barbarian Simplicity eſteemed the very Trees themſelves to be Gods. In like Manner, the Northern and Southern People of *America*, made all their Invocations and Exorciſms in Woods. The ancient *Germans* likewiſe conſecrated Woods and Foreſts. *Lucos ac nemora conſecrant*, ſaith *Tacitus* of them. And the like Places for idolatrous Superſtition, did divers other barbarous Nations uſe, before reduced to Order, and Civility of Life, *Tacitus* giving this Reaſon for it; They thought it a Matter ill beſeeming the Greatneſs of their Deities, to encloſe them within Temples made by Art. His Words are, *Nec*

Mayer. 1 K. 1 Ch.

Herod. lib. 1.

Nec cohibere parietibus Deos arbitrantur, they thought it not fit to reſtrain their Deities within compacted Walls: id eſt, neque templis, neque domibus, viz. *neither within Temples or Houſes made with Hands,* as *C. Pichenas* commenting thereon more fully interprets.

Touching the Manner of the Buildings of the ancient *Britains,* and of what Materials they conſiſted, I find them ſo far ſhort of the Magnificence of this Antiquity, that they were not ſtately, nor ſumptuous; neither had they any thing of *Order,* or *Symmetry,* much leſs, of Gracefulneſs, and *Decorum* in them, being only ſuch as *Ovid* (relating to the firſt Age of the World) makes Mention of.

Ovid. Met. lib. 1.

——————domus antra fuerunt,
Et denſi frutices, & junctæ cortice virgæ.

Thus Engliſhed by *Arthur Golding.*

——————their Houſes were the Thicks,
And buſhy Queaches, hollow Caves, and Hardles made of Sticks.

Vitru. lib. 2. To like Purpoſe *Vitruvius. In the firſt Age of the World* (ſaith he) *Men lived in Woods, Caves, and Foreſts, but after they had found out the Uſe of Fire, and by the Benefit thereof were invited to enter into a certain kind of Society, cæperunt alii de fronde facere tecta, alii ſpeluncas fodere ſub montibus, nonnulli hirundinum nidos, & ædificationes earum imitantes, de luto & virgultis facere loca, quæ ſubirent. Some of them began to make themſelves Habitations of Boughs, ſome to dig Dens in Mountains; other ſome, imitating the Neſts of Birds, made themſelves places of Lome and Twigs, and ſuch like Materials, to creep into, and ſhroud themſelves in.* Directly after which manner of Workmanſhip, were the Houſes of the ancient *Britains.*

Diodo. lib. 6. *Domos ex calamis aut lignis ut plurimum habent compactas, Their Houſes for the moſt Part are of Reed and Wood,* ſaith *Diodorus Siculus.*

In the Northern Parts they live in Tents. *Degunt in tentoriis,* (ſaith *Dion* epitomis'd by *Xiphiline.*)

Their Cities were without Walls, the Country without Towns.

Strabo lib. 4. *Urbium loco ipſis ſunt nemora,* (ſaith *Strabo*) *Woods ſtand them inſtead of Cities or Towns. Arboribus enim dejectis ubi amplum circulum ſepierunt, ipſi caſas ibidem ſibi ponunt, & pecori ſtabula condunt, ad uſum quidem non longi temporis. For when by felling of Trees, they have incloſed, and fenced therewith a large circuit of Wood, therein they raiſe Cabbins and Cottages for themſelves, and Hovels for their Cattel, of no great Continuance, but only to ſupply their preſent Uſe and Occaſion.*

Cæſar. lib. 5. *Oppidum Britanni vocant* (ſaith *Cæſar*) *quum ſilvas impeditas vallo atque foſſa munierunt, quo incurſionis hoſtium vitandæ cauſa, convenire conſueverunt, The* Britains *call a thick Wood, encloſed about with a Ditch and Rampire, made for a Place of Retreat to avoid the Invaſion and Aſſault of their bordering Enemies, a Town.*

Thus, you ſee, in what Condition the Inhabitants of this Iſland lived in thoſe ancient Times, having of themſelves, neither Deſire, nor Ability to exerciſe, nor from others, Encouragement to attain whatever Knowledge in the Art of Building. Precepts, and Rules therein, the *Druids* neither could, nor would impart unto them. That they could not, appears from what is formerly ſaid, and in what skilful above others, they communicated nothing, but to thoſe of their own Society, *taking ſpecial Order* (as *Cæſar* affirms) *their Diſcipline might not be divulged.*

As for Colonies of any Nation practiſed in Arts, from whom they might receive or Knowledge, or civil Converſation, there were none ſettled amongſt them: neither had they Commerce, or Traffick, with any People experienced therein, much leſs Acquaintance with any other, except thoſe of *Gaul*, well near as barbarous as themſelves. *None of the* Gauls *in a Manner, had any Knowledge* (ſaith *Cæſar*) *of the Nature and Quality of the People of* Britain, *or of the Places, Ports, or Paſſes of the Country. Neque enim temerè prætor mercatores illò adit quiſquam, neque iis ipſis quidquam, prætor oram maritimam, atque eas regiones quæ ſunt contra Galliam, notum eſt.* For, *not any went thither without imminent Danger, except Merchants, and they alſo could give account of nothing, ſave only the Sea-coaſt, and thoſe Countries which were oppoſite to* Gaul. *Never any Colony of the* Greeks, *for ought I know* (ſaith *Ortelius*) *was ſeated in* Britain. *And* Cæſar, *the firſt of all the* Romans *that diſcovered it*, ſaith *Camden*. *Cæſar. lib. 4.* *Ortel. diſc. Fr.* *Camden fo. 2.*

If Deſire nevertheleſs, to know in what Times the ancient *Britains* began to be civilized, when to learn the Knowledge of *Arts*, to build ſtately *Temples, Palaces, publick Buildings*, to be eloquent in foreign Languages, and by their Habits, and Attire, attain the Qualities of a civil, and well ordered People, *Tacitus* ſhall relate the ſame.

Sequens hiems ſaluberrimis conciliis abſumpta, &c. *The Winter enſuing* (being the ſecond Year of *Julius Agricola* his *Proprætorſhip*, or Lieutenancy in *Britain*; *Titus Veſpaſian* Emperor, about one hundred thirty three Years after the firſt Diſcovery thereof by *Cæſar*) *was ſpent in moſt profitable, and politick Councils* (ſaith *Tacitus*.) *For, whereas the* Britains *were rude, and diſperſed, and thereby prone, upon every Occaſion, to War*; Agricola, *to induce them by Pleaſure to Quietneſs and Reſt, exhorted them in Private, and helpt them in Common to build Temples, Houſes, and Places of publick Reſort, commending thoſe that were forward therein, and puniſhing the Refractory. Moreover, the Noblemens Sons he took, and inſtructed in the liberal Sciences, preferring the Wits of* Britain, *to the Students in* Gaul, *as being now eagerly ambitious to attain the Eloquence of the* Roman *Tongue, whereas lately they utterly rejected that Language. After that, our Attire grew in Account, and the Gown much uſed amongſt them, and ſo by little and little they proceeded to Provocations of Vices, to ſumptuous Galleries, Baths, and exquiſite Banquettings.* Thus far *Tacitus*. Now had there been but the leaſt Mention made, by any Author, concerning the *Druids* inſtructing, and training up the ancient *Britains* in any ſuch Matters, as theſe, (which *Tacitus* remembers the *Romans* *Tacit. in vit. Agr.*

to have done) what Concluſions might have been rais'd from them? what preſumptive Reaſons drawn, to prove *Stone-Heng* a Work of the *Druids*, or at leaſt erected for their Uſe?

To conclude, if this Authority from *Tacitus* only, (an Author eſteem'd the *Polybius* of the *Latins*) be throughly weighed, it will evidently manifeſt, (whatever elſe hath formerly been delivered) there was no ſuch thing in *Britain*, before the *Romans* arrived here, as that which we now call *Stone-Heng*. What Credit elſe with Poſterity could *Tacitus* expect to gain, in affirming the *Britains* were taught and inſtructed in the liberal Sciences by the *Romans*; if thoſe *Arts* acknowledg'd, to be practis'd amongſt the *Britains* before? What need to have told us, the *Romans* made them skilful in erecting ſumptuous *Palaces*, ſtately *Portico's*, and publick Places, if the Inhabitants here, accuſtomed to enjoy ſuch noble Buildings, before the *Romans* Arrival in this Land? Why, tell ſucceeding Ages, when gentle Perſuaſions not prevail, to make the *Britains* innovate, and admit of ſacred Structures to whatever Deities, *Agricola* compell'd them to found magnificent *Temples*, and aſſiſt therein, if this Antiquity *Stone-Heng* extant before thoſe Times? Why alſo, ſhould the *Britains* look upon the *Temple* erected by the *Romans* at *Camalodunum*, (ſuppoſed *Maldon* in *Eſſex*) in Honour of *Claudius* ſacred Memory, as an *Altar of perpetual Dominion* over them, if been uſed to ſuch Structures before! Yea, ſuch an Eye-ſore the *Britains* accounted it, as, that *Temple* was one of the principal Cauſes, which gave Birth to that fatal Inſurrection under *Boadicia*. Neither would *Tacitus* have magnified the introducing thoſe Cuſtoms amongſt them, as admirable Policy in *Agricola*, and the true and only Rule to bring them from their rude, and diſperſed manner of living to Civility, if the *Britains* attain'd ſuch Diſcipline before, or any Knowledge in the Excellency of *Architecture* preceding the Time of the *Romans* Government here. No, for what ſaith *Camden? It was the Brightneſs of that moſt glorious Empire, which chaſed away all ſavage Barbariſm from the* Britains *Minds, like as from other Nations, whom it had ſubdued.*

Cam. fo. 63.

Furthermore, in the Time of this *Agricola*, *Britain* was fully diſcovered, the *Romans* had circumnavigated it, and knew, for certain, it was an Iſland, formerly doubted of till his Time; yea, there was not a Port (as I may ſo ſay) a Bay, Mountain, Valley, Hill, Plain, Wood, or Foreſt, either any Cuſtom, Rite, Ceremony, or what elſe belonging to the Knowledge of the Country, or Manners of the People, but the *Romans* were then as well acquainted with (eſpecially, in that Part of the Iſland now call'd *England*) as, at this Day, the Inhabitants themſelves are. Nevertheleſs, what Mention ſoever is made by their Hiſtorians, concerning other Matters of the *Britains*, not one Word is to be found of this Antiquity, or any Building of this Kind in uſe amongſt them. But, becauſe ſome curiouſly Learned have deſired ſomewhat to be ſpoken for their better Satisfaction touching this Particular, I have been too prolix. In a Word therefore, let it ſuffice, *Stone-Heng* was no Work of the *Druids*, or of the ancient *Britains*; the Learning of the *Druids* conſiſting more in Contemplation than Practice,

and

B L

and the ancient *Britains* accounting it their chiefeſt Glory to be wholly ignorant in whatever Arts. Neither could it be otherwiſe, ſeeing *their Life ſo uncivil, ſo rude, ſo full of Wars, and conſequently void of all Literature,* (as *Camden* relateth.) *Cam. fo. 4.*

Yet, before I come to ſpeak of this middle Age (if I may ſo call it) wherein the *Romans* prevailed, and to compleat their Victories gave firſt Riſe to Civility in this Iſland; as, I began with Times of great Antiquity, ſo muſt I now deſcend to thoſe leſs ancient, and modern, wherein, as Poſterity hath ſuffered and irreparable Damage, through want of writing in thoſe firſt Times, ſo hath it been almoſt at as great a Loſs, by too much writing in latter Times; ſo many Authors, ſo much Contrariety, ſo little Certainty is found amongſt them. Who, when they could not ſearch out the Truth indeed, laboured to bring forth Narrations invented by themſelves, without or Reaſon, or Authority: delivering (ſaith *Camden*) their ſeveral Opinions, rather with a certain pleaſant Variety to give Contentment to their *Readers*, than with any Care or Judgment to find out the Truth of Things.

THOSE ancient Hiſtorians who (among other Actions of the *Britains*) treat of this Antiquity, differ much in their ſeveral Reports. And, as it is uſual with *Hiſtoriographers* of other Nations, where, they cannot give a juſt and rational Account of unwonted Accidents, beyond the common Courſe of Things, to fill up their Stories with fabulous and incredible Relations; ſo, no marvel, if we hear the like in our own Hiſtories. *Credibile enim eſt calamitatem bellicam, quæ eccleſias unà cum bibliothecis exhauſerat infinitis, clara vetuſtatis monumenta abraſiſſe. For evident it is, through the Calamities of Wars* (ſaith *Leyland*) *which together with infinite Libraries ruined the Churches themſelves, the certain Records of our Antiquities, are utterly loſt. Unde ſcripturienti de antiquitate* Britannica *occultiſſima pleraque omnia. Whereby the Writers of the* Britiſh *Stories, are all of them, for the moſt Part, very obſcure and doubtful.* *Leyland. de aſſert. Arth. fo. 35.*

Some others again, eſpecially the moſt ancient and authentick *Britiſh* Hiſtorians, who liv'd in Ages next ſucceeding thoſe, wherein *Stone-Heng* might probably be firſt erected, have wholly paſſed it over with Silence. In like manner venerable *Bede*, *William Malmesbury*, *Roger Hoveden*, and others, ſpeak nothing thereof, as happily, willing rather to decline it altogether, than deliver it upon frivolous Conjectures, and in ſo doing caſt a Blemiſh upon their other Labours. Neither is it improbable, that the moſt ancient Authors, conſidering the Times wherein they wrote, upon the firſt ſpringing up of *Chriſtian Religion* here, might through Zeal unto the true God, forbear to commemorate unto Poſterity, Places deſigned for Idolatrous Uſes; endeavouring rather, to ſuppreſs the Memory thereof, and make ſucceeding Generations ſolicitous therein; than, in that Infancy of divine Worſhip, to illuſtrate the Magnificence of the Heathens, for building ſuch notable Structures to their falſe Gods. Inſomuch, I find very little, or no Mention at all thereof in the *Britiſh* Stories, except by *Jeffrey Monmouth*, with ſome who follow him, and by ſuch Authors only as our moſt

judicious Writers hold in many things, either meerly fabulous, or overladen with malicious, or accidentary Untruths. Such Relations nevertheleſs, as they make thereof, I ſhall endeavour to deliver in their own Words, reduceable into two Conjectures, *viz.* either that *Stone-Heng* was erected by *A. Ambroſius* (in ancient Times King of the *Britains*) in Memory of the *Britiſh* Nobility perfidiouſly ſlain at a Treaty by *Hengiſt* the *Saxon:* or elſe, ſet up by the *Britains* themſelves in Honour of Him their ſaid King.

Gir. Camb. de adm. Hib. cap. 18.

Giraldus Cambrenſis, curiouſly diligent in his Relations of the Miracles in *Ireland,* amongſt other ſtrange things in thoſe Parts, reckons up this Antiquity *Stone-Heng. Fuit antiquis temporibus in* Hibernia, *lapidum congeries admiranda,* (ſaith he) *quæ &* Chorea Gigantum *dicta fuit, quia Gigantes eam ab ultimis* Africæ *partibus in* Hiberniam *attulerunt,* &c. *There was in* Ireland *in ancient Times, a Pile of Stones worthy Admiration, called the* Giants Dance, *becauſe Giants, from the remoteſt Parts of* Africa, *brought them into* Ireland, *and in the Plains of* Kildare, *not far from the Caſtle of the* Naaſe, *as well by Force of Art, as Strength, miraculouſly ſet them up. Theſe Stones* (according to the *Britiſh* Story) Aurelius Ambroſius, *King of the* Britains, *procured* Merlin *by ſupernatural Means to bring from* Ireland, *into* Britain. *And, that he might leave ſome famous Monument of ſo great a Treaſon to after Ages, in the ſame Order, and Art, as they ſtood formerly, ſet them up, where the Flower of the* Britiſh *Nation fell by the cut-throat Practice of the* Saxons, *and where under the Pretence of Peace, the ill ſecured Youth of the Kingdom, by murdrous Deſigns were ſlain.*

Polychr. lib. 5.

Rainulph Monk of *Cheſter,* ſpeaking of *Aurelius,* aliàs *Aurelianus Ambroſius* (by others called *Ambroſius Aurelianus*) ſaith (as Sir *John Treviſa* the Prieſt in old Engliſh laid it down) **His Brother Uter Pendragon by help of Merlin the Prophet brought** Choream Gigantum, **that is Stonehenges out of Ireland. Stonehenge is now in the Plain of Salisbury: of that bringing of Stonehenge out of Ireland, ſpeaketh the Britiſh Story, if it ſhould lawfully be ytrowed.**

It appears, *Rainulph* of *Cheſter,* as eaſy Credit as he gave to ſtrange Stories, had not much Confidence in this: and if, according to *Jeffrey Monmouth,* or *Matthew Weſtminſter,* I ſhould ſet it down, I preſume you would be of his Mind. But I affect not ſuch Conceits, they are neither fitting my Diſcourſe, nor your Peruſal. Nevertheleſs, ſeeing none of them tell us, by what Ways, or Arts, Giants (as they will have it) brought them from the remoteſt Parts of *Africk* into *Ireland* (for it ſeems they could not handſomely find a *Merlin* to help them therein alſo) I ſhall take ſo much leave, following *Jeffrey Monmouth*'s Steps, as to give you, at leaſt, ſome Part of the Story, and relate (according to their Opinions) how they came from *Ireland* hither. After *Jeffrey Monmouth*'s Diſcourſe of *Uter Pendragon*'s Victory over the *Iriſh,* who with *Merlin* forſooth and a great Army, was ſent by *A. Ambroſius* to fetch the Giants Dance, *Lapidum ſtructuram adepti* (ſaith he) *gaviſi ſunt & admirati; circumſtantibus itaque cunctis, acceſſit* Merlinus *& ait, utimini viribus veſtris juvenes, ut in deponendo*

lapides iſtos, ſciatis utrum ingenium virtuti, aut virtus ingenio cedat, &c. i. e. *Having found the Structure, from Joy they fell into Admiration, and ſtanding all of them at Gaze round about it,* Merlin *draws near, and thus beſpeaks them: Uſe now your utmoſt Strength, young Men, that in taking away theſe Stones, you may diſcover, whether Art to Strength, or Strength gives Place to Art. At his Command therefore, they bring ſeveral ſorts of Engines, and addreſs themſelves to pulling it down. Some Ropes, ſome Cables, ſome had made Lathers ready, that what they ſo much deſired, might be effected, but in no wiſe able to atchieve their Purpoſe. Deficientibus cunctis, ſolutus eſt* Merlinus *in riſum* (ſaith *Jeffrey*) *& ſuas machinationes confecit. Denique cum quæque neceſſaria appoſuiſſet; leviùs quàm credi poteſt lapides depoſuit: depoſitis autem, fecit deferri ad naves, & introponi: & ſic cum gaudio in* Britanniam *reverti cæperunt. All of them tired,* Merlin *breaks out into Laughter, and provides his Engines. Laſtly, when he had ſet all things in a Readineſs, hardly to be believ'd it is, with what Facility he took them down: being taken down, he cauſed them to be carried to the Ships, and imbarked; and ſo with Joy they began their return towards* Britain. Leaving it for us to ſuppoſe, with as ſmall Labour they were imbarked, diſ-imbarked, and brought from their Landing Place to *Salisbury* Plain: all (it ſeems) done by *Merlin*'s Spells. But of this too much.

Nevertheleſs, as I contemn Fables, ſo do I embrace, and take Pleaſure in the Truth of Hiſtory: and therefore, that which concerns the Slaughter of the *Britiſh* Nobility by Treaſon of *Hengiſt* Commander of the *Saxons*, as of greater Moment, and Truth, I ſhall more fully relate. And *Jeffrey Monmouth*'s Authority in this treacherous Slaughter of the *Britains*, though I reſpect not ſo much, as *Ninnius*, *Malmesbury*, *Sigebert*, and others that affirm the ſame; yet, becauſe he was the firſt, after ſo many, and ſo ancient Authors, that father'd *Stone-Heng* their Monument, and *A. Ambroſius* Founder thereof, and therefore muſt trace him, and his Followers therein; I will give you the Hiſtory likewiſe from him, and thus it was: *Hengiſt*, upon his return with new Supplies into *Britain*, finding *Vortigern* beyond Expectation reſtored to the Crown, and withal greatly alienated in his Affections towards him, prepared for his Defence, with Force of Arms. But, whether he thought himſelf too weak; or, that he rather ſought to be eſpecially revenged on the *Britiſh* Nobility, who had wholly unrivetted his Deſigns, or both; he thought it no difficult Matter to delude him by a Treaty, whom formerly he had ſo eaſily beguiled with his Niece *Rowena*. To which Purpoſe, he makes an Overture, to compoſe the Enmities betwixt them at a Parley; and the King accepting it, appoints *Ambresbury* Town their meeting Place, *Nec mora, ſtatuta die inſtante convenerunt omnes intra nominatam urbem* (ſaith *Jeffrey*) *& de pace habenda colloquium inceperunt. Ut igitur horam proditioni ſuæ idoneam inſpexiſſet* Hengiſtus, *vociferatus eſt,* NEMET OURE SAXAS; *& ilico* Vortigernum *accepit, & per pallium detinuit. Audito ocyùs ſigno, abſtraxerunt* (i. e. *eduxerunt*) Saxones *cultros ſuos, & aſtantes principes invaſerunt, ipſoſque nihil tale præmeditantes jugulaverunt circiter quadringentos ſexaginta inter Ba-* G. Mon. lib. 6.

rones & Conſules. The prefixed Day being come, they all, without delay, met in the aforeſaid Town, and began their Treaty for Peace; when therefore Hengiſt *ſaw fit Time for Execution of his intended Treaſon, he cried out, giving the Word,* NEMET OURE SAXAS (NEM EOWR SEAXES (ſaith Verſtegan) that is, *take your* SEAXES; a Kind of crooked Knives, which each of the *Saxons* then carried cloſely in his Pocket) *and forthwith ſeiſed upon* Vortigern, *and held him by his Robe. The* Saxons *quickly hearing it, drew forth their Knives, and fell upon the* Britains *ſtanding by, of whom, part Noblemen, part Officers of State, expecting no ſuch Deſign, they ſlew four hundred and ſixty. Quorum corpora beatus* Eldadus *poſtmodum ſepelivit, atque Chriſtiano more humavit, haud longè à* KAER-CARADANE, *quæ nunc* Salesberia *dicitur, in cœmeterio, quod eſt juxta cœnobium* Ambrii. *Whoſe Corpſes holy* Eldad, *according to Cuſtom, after Chriſtian Manner interred, not far from* KAER-CARADANE, *now called* Salisbury, *in the Church-yard adjoyning to the Monaſtery of* Ambresbury.

Verſtegan Ch. 5.

Mat. Weſt. fo. 84.

With this Relation of the *Saxons* Treachery, *Matthew Weſtminſter* (in his *Flores Hiſtoriarum*) ſeems to agree. And it wholly deſtroys the Opinion commonly received, that the ſaid Treaty with the *Saxons*, the Maſſacre of the *Britains*, and likewiſe their Interment, were at *Stone-Heng*; and that in Memory of thoſe Matters ſo tranſacted there, *A. Ambroſius* in the ſame Place erected this Antiquity. Wherefore, I much wonder, our modern Hiſtorians ſhould cite the aforeſaid Authors in Confirmation thereof, eſpecially, when they affirm directly, the Treaty was held in *Ambresbury* Town, and that the *Britiſh* Nobility fell by Treaſon there. *Juſſit* Vortigernus *& cives &* Saxones Maiis *Kalendis, quæ jam inſtare incipiebant, juxta* Ambrii *cœnobium convenire* (ſaith *J. Monmouth*) Vortigern *commanded both his own People, and the* Saxons, *upon the Calends of* May *then approaching, to appear near to the Monaſtery of* Ambresbury. *In Pago* Ambri *convenire, to meet in the Town it ſelf of* Ambresbury (ſaith *Matthew Weſtminſter.*) In Order to which Summons, (that I may proceed with *Jeffrey Monmouth*'s Story explaining himſelf poſitively concerning the Place) *ſtatuta die inſtante convenerunt omnes intra nominatam urbem,* &c. *the appointed Day being come, all of them met together within the forenamed Town, and there treated.* The Iſſue whereof was, that upon the Word given (as before related) *The* Saxons *drew their Knives, and falling upon the* Britains *ſtanding by, ſlew them.* And, leſt Poſterity ſhould doubt thoſe ſacrificed for their Country's Cauſe neglected in their Funerals, he leaves not there, but gives us the direct Place, and manner of their Burial, affirming plainly they were buried by a Metropolitane of thoſe Times, even in a Church-yard, as Chriſtians ſhould. *In cœmeterio, quod eſt juxta cœnobium, In the Church-yard, cloſe by the Monaſtery,* (ſaith he.) There is not one Word mentioned (I pray obſerve) of *Salisbury* Plain, where this *Antiquity Stone-Heng* remains, throughout all their Story.

Hollinſh. l. 5. Speed lib. 7. Stow fo. 53. 4to.

G. Mon. lib. 5.

But, it's objected, although they were buried at the Monaſtery, the Monument for their Memory, might be ſet up elſewhere, in a Place more proper, and more conſpicuous; even, as in the moſt properly conſpicuous Places where great Actions happened, *Trophies*

were

were erected by the *Romans*, whoſe Cuſtoms *A. Ambroſius* living long Time amongſt them, knew very well. I anſwer, *A. Ambroſius* is ſuppos'd by *Bede*, and the beſt Authors, deſcended from the *Romans*; who, living many Years under their Subjection, in foreign Parts, had fully inform'd his Judgment, no doubt, with whatever Cuſtoms, civil or martial, then in Uſe amongſt them. For, though the *Romans* in thoſe Times, had utterly loſt all Knowledge of Arts, queſtionleſs civil and martial Cuſtoms, in ſome Sort, continued with them. Nevertheleſs, if *A. Ambroſius* did erect any Monument for the *Britiſh* Nobility, he rather, doubtleſs, endeavoured to obſerve the Rules of his own Religion, being a Chriſtian, than the Heatheniſh Cuſtoms of his Anceſtors. However, in erecting it, at the Place of their Interment, he purſued both. As for the Chriſtians honouring to Poſterity their famous Men after Death, it being ſo well known, I need not relate it. And, as concerning the ancient *Romans* Manner in burying their Emperors, and thoſe that had triumphed, or otherwiſe deſerved well of the Common-wealth, though they burned their Bodies abroad, the Place for Sepulture of their Aſhes was within the City, Monuments to their Memory being erected, upon the ſame Place where buried; ſo was *Publicola* honoured, ſo the *Fabritii*, the *Cæſars*, and others. And, after the ſame Faſhion it ſeems, was the Monument for the *Britiſh* Nobility (if any) ſet up where they were interred; as in the Place of all others moſt proper for it, all the conſiderable Circumſtances touching their Deaths, happening there in like Manner.

Thomaſ. Procachio fo. 46.

It's true the *Romans* ſet up *Trophies* for great Victories, in the moſt eminent Places where thoſe Victories were obtained by them; as the *Trophy* for *Caius Marius* his vanquiſhing the *Cimbrians*, in the moſt notable Place where that memorable Field was fought. Alſo, the *Trophy* dedicated to the Memory of *Auguſtus Cæſar*, that by his happy Conduct all the *Alpine* Nations were reduced to *Roman* Obedience, was erected in the moſt conſpicuous Place of the *Alps*. Now, this martial Cuſtom conſidered, the *Britiſh* Nobility being (as the aforeſaid Hiſtorians maintain) ſlaughtered in the Town, and buried at the Monaſtery adjoyning; ſome one of thoſe high Hills, on either Side *Ambresbury*, had certainly for Site been more eminent, and the Monument it ſelf more expoſed to the daily View of Travellers, than about two Miles from the Town, in a Place remote, where this *Antiquity* ſtands. Which, though indeed eminent of it ſelf, and overlooking the Plains adjoyning; yet, at a large Diſtance, eſpecially on that Side towards *Ambresbury*, and *Salisbury*-ward, is ſo ſurrounded with Hills, as it appears with an Aſpect of Religious Horror, rather than as carrying any Form of whatever Sepulture.

This, though ſufficient to refute the preceding Objection (the former Reaſons being grounded upon Cuſtoms only) I ſhall yet, from the Hiſtories of thoſe Times, further anſwer thereunto; *Matthew Weſtminſter* tells us, *A. Ambroſius* having compleated his Victories over *Hengiſt*, and ſubdued his Sons at *York*; *Deinde porrexiſſe ad monaſterium* Ambri, *ubi Principes defuncti jacebant, quos* Hengiſtus *prodiderat; from thence came to the Monaſtery at* Ambresbury, *where the deceaſed Nobles, whom* Hengiſt *betrayed, lay buried.*

Matth. Weſt. fo. 92.

G. Mon. lib. 8. *buried.* And *Jeffrey Monmouth*, proſecuting the ſame Story, affirms alſo, that *A. Ambroſius* being come to the Monaſtery, *ut locum quo defuncti jacebant circumſpexit, pietate motus in lachrymas ſolutus eſt, dignum namque memoria cenſebat ceſpitem, qui tot nobiles pro patria defunctos protegebat. So ſoon as he caſt his Eyes upon the Place where the ſlaughtered Princes lay interred, deplored them; eſteeming that very Ground which covered ſo many Nobles, dying for their Country's Cauſe, worthy eternal Memory.* Upon this Conſideration, *Præcepit* Merlino (ſaith the ſame Author) *lapides circa ſepulturam erigere, quos ex* Hibernia *aſportaverat.* A. Ambroſius *commanded* Merlin, *that the Stones brought out of* Ireland (for he ſtill troubles himſelf and Readers therewith) *ſhould be erected about the Place of their Burial.* Whereby it clearly appears their Sepulchre was ſet up about the ſame Place where they were buried, and not elſewhere. Alſo, as fully that their burial Place (as both the ſaid Hiſtorians have told us) was at the Monaſtery of *Ambresbury*, or Church-yard adjoyning to it. All which former Circumſtances duly weighed, 'tis not poſſible *Stone-Heng* ſhould be ſuppoſed their Monument; except *Jeffrey Monmouth*, having made ſo formal a Tale of their eaſy Tranſportation from *Ireland*, would compel us alſo to imagine, Poſterity might as eaſily be induced to aſſent, they were in like Manner removed from the Church-yard at *Ambresbury* to *Salisbury* Plain, the one being equally as ridiculous as the other, and no manner of Credit to be given to either.

Wherefore, laying all the aforeſaid Authorities together. Firſt, that *Giraldus Cambrenſis* formerly cited, tells us, (in that Part of his Story which carries moſt likelihood of Truth) a Monument was ſet up by *A. Ambroſius*, in Memory of the *Britains*, ſlain at a Treaty by the *Saxons*, upon the very ſame Place *where ſlain*; and in Order thereunto the aforeſaid *Britiſh* Hiſtorians unanimouſly affirming the Place at which that Treaty was held, and where thoſe *Britains were ſlain*, was the Town it ſelf of *Ambresbury*, not where this *Antiquity Stone-Heng* remains: again, if ſuſpect *Cambrenſis* Authority, and allow rather what our Hiſtoriographer of *Monmouth* ſaith, that the Monument was erected by *A. Ambroſius*, upon that Plat of Ground, where the ſlaughtered *Britains lay buried*; he telling us alſo, their *burial Place* was in the Church-yard of the Monaſtery at *Ambresbury* (at the Monaſtery it ſelf, ſaith *Matthew Weſtminſter*) certainly then their Monument (whatſoever it was) being ſet up at the Place, where they were both ſlain and buried, and (according to the aforeſaid Authors) they being nor ſlain nor buried at *Stone-Heng*, it muſt neceſſarily follow, this *Antiquity* was not erected in Honour of thoſe *Britains*. Unleſs any Man will undertake to prove (which moſt certain it is none can) *Stone-Heng* ſtands now, where *Ambresbury* ſtood of old: or that the Monaſtery and Church-yard thereof were not at *Ambresbury*, but at *Stone-Heng*.

Cam. fo. 254. That the Monaſtery of three hundred Monks, ſtood there, (to wit at *Ambresbury*) *Camden*, out of the Book called *Eulogium*, affirms. And, that the Church-yard was cloſe adjoyning to it, there's no Queſtion to be made. Firſt, becauſe in all Times ſince Monaſteries erected, it was always in uſe, to lay out Places for

Church-yards belonging to them, near to the Monaſteries themſelves. Secondly, becauſe divers Sepulchres, upon ſeveral Occaſions, broken up at *Ambresbury* Monaſtery, manifeſt the ſame. Thirdly, becauſe *Jeffrey Monmouth* plainly tells us, they were buried in *cœmeterio, quod eſt juxta cœnobium*; *in the Church-yard which is cloſe by the Monaſtery*. Laſtly, it is further confirmed by theſe his formerly recited Words, *A. Ambroſius being come unto the Monaſtery, caſt his Eyes upon the Place where the ſlaughtered Princes lay interred.* Which is not poſſible he ſhould have done, if the Church-yard had been at *Stone-Heng*; it being very well known *Stone-Heng* cannot be diſcern'd, even from the higheſt Hills, upon thoſe Parts eſpecially, that next ſurround *Ambresbury*, much leſs from the Monaſtery it ſelf, ſited in the Bottom of a deep Vale by the River *Avon*'s Side.

G. Monm. lib. 6. & 8.

Among other Sepulchres found at the ſaid Monaſtery, it's worthy Memory, that about the Beginning of this Century, one of them hewn out of a firm Stone, and placed in the Middle of a Wall, was opened, having upon its Coverture in rude Letters of maſſy Gold,

R. G. A. C. 600.

The Bones within which Sepulchre were all firm, fair yellow coloured Hair about the Scull, a ſuppoſed Piece of the Liver, near upon the Bigneſs of a Walnut, very dry and hard, and together therewith, were found ſeveral Royal Habiliments, as Jewels, Veils, Scarfs, and the like, retaining even till then, their proper Colours. All which were afterwards very choicely kept, in the Collection of the Right Honourable *Edward*, then Earl of *Hertford*: and of the aforeſaid Gold divers Rings were made and worn by his Lordſhip's principal Officers. Concerning which Tomb (though I liſt not diſpute) why might it not be the Sepulchre of Queen *Guinever*, Wife of King *Arthur*; eſpecially the Letters *R. G.* as much to ſay, *Regina Guinevera*, declaring her Title and Name; and the Date *An. Chr.* 600. (if truly copied) agreeing (poſſibly well enough) with the Time of her Death? Beſides, *Leyland* affirms, ſeveral Writers make Mention, ſhe took *upon her a Nun's Veil at* Ambresbury, *died, and was buried there.* To which he gives ſo much Credit, that (whatever *Giraldus Cambrenſis* delivers to the contrary) he will by no Means allow, either her Body to be afterwards tranſlated from *Ambresbury*, or, at any Time, buried, by her Husband King *Arthur* at *Glaſtenbury*. Unto *Leyland*'s Reaſons for her interment at *Ambresbury*, *Camden* (it ſeems) inclines alſo, becauſe wholly ſilent of her Sepulchre, diſcovered any where elſe: though he at large ſets down all the Circumſtances of her Husband's Body, its being found at *Glaſtenbury*. For, had *Camden* apprehended any thing inducing him to believe, her Body had been together with his there found, he would never, certainly, have concealed it from Poſterity.

The original Inſcription I could not procure; ſuch Relation thereof nevertheleſs as came to my Hands, I have, upon Credit of thoſe Perſons of Quality from whom received, inſerted it here.

Leyl. de aſſert. Arth.

Whether the aforeſaid Tomb ſo found, were her Monument, yea or no, enough concerning the Slaughter and Sepultures of the aforementioned *Britains*; as alſo, that *Stone-Heng* was not erected in Memory of them. Let us come now to *Aurelius Ambroſius*, and

ſee whether *Polydore Virgil*'s Story in Relation to *Stone-Heng* agrees with what other Authors have delivered of *Aurelius*. For from *Polydore*'s Authority, our modern Writers raiſe their ſecond, and quite contrary Opinion: namely, that the *Britains* erected this *Antiquity* for *A. Ambroſius* his Sepulchre.

Speed lib. 7. Stow fo. 53.

Polyd. Virg. lib. 3.

Polydore Virgil treating of the Actions of thoſe Times betwixt the *Britains* and *Saxons*; Britanni, *Duci ſuo* Ambroſio *de republica bene merito magnificum* (ſaith he) *poſuerunt ſepulchrum*, &c. *The* Britains *in Memory of his great Atchievements for the Commonwealth, erected a magnificent Sepulchre to their Chieftain* Ambroſius, *made of great ſquare Stones in Form of a Crown, even in that Place, where Fighting, he was ſlain, that the Proweſs of ſo great a Commander, ſhould neither be forgotten amongſt themſelves, who then lived, or left unremembred to Poſterity. Which Monument remains even to this Day, in the Dioceſe of* Salisbury, *near unto the Village called* Ambresbury.

This Opinion of *Polydore* is grounded (as I conceive) upon no great likelihood. For, ſhould the *Britiſh Nobles*, far inferior to *A. Ambroſius*, in Honour, and Dignity, be buried in the Churchyard of a Monaſtery, and a Sepulchre aſſigned for *Ambroſius* himſelf in the open Fields? Should that *Chriſtian* King, who had accompliſhed ſo many great Atchievements victoriouſly againſt the *Pagans* Enemies to *Chriſt?* Cauſed Churches to be repaired, which the Barbariſm of the *Saxons* had deſtroyed? pulled down and demoliſhed idolatrous Places of the *Heathen*, and (as is more probable) rather, than erected by him, whilſt living, to others, or by others, to his Memory after dead, the very firſt that began to deface this Heatheniſh ſacred Structure, (for, though a *Roman*, yet a *Chriſtian*, and Zeal to true Religion, might, no doubt, cauſe him diſpenſe with ruining idolatrous *Temples* though formerly built, and conſecrated to falſe Gods by his ſeduced Anceſtors) ſhould he, I ſay, be buried Pagan-like, in unſanctified, unhallowed Ground, and others far leſs eminent, leſs conſpicuous, in more noble, and ſacred Places? It could never be. Neither Reaſon of State, nor Fervor of Piety, in thoſe more ſcrupulous Times, could ever admit thereof.

Had *Polydore*, or any other, told us ſome Pagan-Saxon-Commander lay there intombed, 'twould have carried a ſhew of much more Credit, and the ancient Cuſtom of that *Peoples* burying their dead might have been produced, at leaſt as a probable Argument, to confirm the ſame. For the *Saxons* a Pagan Nation, if any of *their Princes or Nobility died, in their Houſes at home of Sickneſs, were buried in pleaſant, and delightful Gardens; if from home, and in the Wars, not far from their Camps, in Heaps of Earth caſt up in the Fields, which Heaps they called Burrows: and the promiſcuous common People in Meadows and open Fields.* Saxones *Nobiles gens Chriſti ignara, in hortis amœnis, ſi domi forte ægroti moriebantur: ſi foris & bello occiſi, in egeſtis per campos terræ tumulis quos Burgos appellabant, juxta caſtra ſepulti ſunt: vulgus autem promiſcuum etiam in pratis & apertis campis.* As *Leyland*, who laid a good Ground-work towards the Diſcovery of *Britiſh Antiquities*, delivers.

Leyl. de aſſert. Art.

Polydore nevertheleſs, had great Reaſon to imagine *A. Ambroſius* famed the Reſtorer of his Country (and Bulwark of War, as *Camden* calls him) worthy an everlaſting Monument, *Extat etiam nunc id monimentum in diœceſi* Sarisberienſi *prope pagum quam* Amisberiam *vocant, Which Monument is yet extant in the Dioceſe of* Salisbury (ſaith he) *not far from* Ambresbury *Town*, and ſo was the Church-yard of the Monaſtery too. He alſo tells us, *Factum fuiſſe ad formam coronæ, it was made in Form of a Crown.* An elegant Expreſſion (I confeſs) of a no leſs elegant Work, if he meant *Stone-Heng*; yet no Argument thereby to prove *A. Ambroſius* or buried, or ſlain there. For, as touching *A. Ambroſius* his Death, ſeveral Authors, of as good Credit as *Polydore* (his Integrity nevertheleſs I queſtion not, others have been buſy enough therein) affirm, that *Paſcentius, Vortigern*'s Son, with many Rewards corrupted a certain *Saxon* called *Eopas* (*Cappa*, ſaith *Caxton*) who, taking upon him the Habit of a Monk, under pretence of Phyſick (*A. Ambroſius* being then ſick) gave him Poiſon, whereof he died at *Wincheſter*. And no Wonder he was ſo poiſoned, many Examples of the like Kind being recorded in Hiſtory. As in latter Times, the *Turkiſh* Emperor *Bajazet* the Second, under pretence of Phyſick poiſoned by a Jew: alſo *Conrad* Third of that Name Emperor of *Germany*, by an *Italian:* and, in Times of old, under the ſame Pretence, *Pyrrhus* that famous Epirot had been poiſoned by his own Phyſician, if *C. Fabricius* the *Roman* Conſul would have enclined to ſuch ignoble Reſolutions, as *Paſcentius* after put in Act againſt *A. Ambroſius* in our Story.

G. Monm. M. Weſtm. Polychron. Caxton. Leyland.

Knolls in vit. Ba.

Ped. Mexia in vit. Con.

Plutarch in vit. Pyrr.

Amongſt other, who relate this Diſaſter of *A. Ambroſius, Matthew Weſtminſter* tells us, the ſaid pretended Monk, *tandem ad Regis præſentiam perductum, venenum ei porrexiſſe*, &c. *being at laſt admitted to the King's Preſence, adminiſtred Poiſon unto him, which having drunk, the wicked Traytor adviſed him to ſleep, and in ſo doing ſuddenly ſhould recover Health! Nec mora, illabente per poros corporis & venas veneno, mortem pariter ſubſecutam eſſe. But, e're long, the Poiſon being diſperſed through the Pores and Veins of his Body, Death ſeized upon him.*

Matt. Wiſt. fo. 94.

Concerning the Burial of *A. Ambroſius*, if give Credit to *Jeffrey Monmouth*'s affirming *A. Ambroſius* on his Death-bed gave Command, and was accordingly buried, in the Sepulchre by him (whilſt living) prepared in the Church-yard adjoyning to the Monaſtery at *Ambresbury*, then was *A. Ambroſius* nor *buried* at *Stone-Heng*, nor conſequently this *Antiquity* erected to his Memory. *Jeffrey Monmouth* tells us; *His Death being known, the Biſhops, Abbats, and all the Clergy of that Province, aſſembled together in the City of* Wincheſter. *Et quia vivens adhuc præceperat, ut in cœmeterio prope cœnobium* Ambrii, *quod ipſe paraverat ſepeliretur, tulerunt corpus ejus, eodem atque cum regalibus exequiis, humaverunt. And with reſpect to his Command, whilſt living, that in the Church-yard adjoyning to the Monaſtery at* Ambresbury, *prepared by him, he would be buried, they took his Body, and with Royal Solemnities interred him there.*

G. Mon. lib. 8.

Furthermore, at *Ambresbury*, that is, *Ambroſe* his Town, (*Camden* tells us) *certain ancient Kings, by report of the* Britiſh *Story, lay*

Cam. fo. 254.

lay interred. Whether *A. Ambroſius* was one of them, or no, I argue not; yet the ſame Author ſaith, *Ambroſe Aurelianus* gave Name unto the Place. And why not, he being buried there, as well, as upon the Tranſlation of the Body of *Edmund* that moſt Chriſtian King, the Town of *Edmundsbury* in *Suffolk* was ſo called?

It manifeſtly hence appears, *Stone-Heng* no Sepulchre, either erected by *A. Ambroſius*, or by the *Britiſh* Nobility, or to any of their Memories. Some Monument there was, perhaps, anciently ſet up in Honour of them, at the Monaſtery of *Ambresbury*. Which, the Fury of the *Saxons* when victorious, or Violence of Time, which deſtroyeth all things, utterly conſuming, might happily be the Reaſon, Hiſtorians in ſucceeding Ages, finding ſo notable an *Antiquity* as *Stone-Heng*, not far from thence, and not apprehending for what Uſe it was firſt built, ſuppos'd no other thing worthy *A. Ambroſius*, or thoſe *Britains*, than ſuch an extraordinary Structure. Whereas, the Monuments in thoſe ancient Times, made for great Princes here in *Britain*, were only two Pyramids between which interred, of no extraordinary Bigneſs erected to their Memory in whate'er Religious Places thoſe Princes lay buried. Moreover, if ſeriouſly take Notice of the ſeveral Sorts of Sepulchres uſed by divers Nations, none are found bearing like *Aſpect* with this Work *Stone-Heng*, but of other kind of *Architecture*, far different in *Form*, *Manner*, and *Compoſure*. Some, made of one Column only; or, if otherwiſe, only a Vaſe erected on the Place of Burial, as amongſt the *Athenians:* Some, had a Column whereon the Shields uſed in War by the deceaſed, whilſt living, were fixt, as in thoſe Medals of Silver, which the *Roman* Senate dedicated to *Veſpaſian:* Some, a Column with a Statue thereon; ſo the famous Column of *Trajan* had a *Coloſſus* on the Top thereof, as by his Medals alſo appears. Again, the *Gauls* on the Tops of Mountains, erected *Pyramids* or *Columns*, as Monuments to their Princes. The *Saxons* were buried (as ſaid before) in huge Heaps of Earth, to this Day viſible among us. The *Keep* of the now *Caſtell* S. *Angelo* at *Rome* the Sepulchre of the Emperor *Adrian*, (ſuch mighty Moles were the Monuments of the *Romans*.) The *Greeks* erected *Altars*, and inſtituted Sacrifices to the Memory of their *Chieftains*, as the *Spartans* to *Lyſander:* The renowned *Carian* Queen made the *Mauſoleum* for her Husband, a maſſy Bulk of Building, one hundred forty Foot high: The huge *Pyramids* in *Ægypt* cauſing ſuch Wonder in the World, were Sepulchres of *Ægyptian* Kings. In a Word, amongſt all Nations, Sepulchres, whether little or great, were always real and ſolid Piles; not airous, with frequent Openings, and void Spaces of Ground within, expoſed to Sun and Wind, neither uncovered like this *Antiquity*; or in any manner ſo built, as may enforce the leaſt Preſumption, that this our *Stone-Heng* was ever a Sepulchre.

I have given you a full Relation what concerning *Stone-Heng* hath been delivered by Writers, in reſpect of us though Ancient, yet in regard of the great Antiquity of this *Work*, indeed but Modern, *Jeffrey Monmouth* living not full five hundred Years ago, and *Polydore Virgil* long after him, in King *Henry* the Eighth's Reign:

Who, as they are the principal Authors that write any thing of *Stone-Heng*; ſo, upon what Authority deliver the ſame, they make not appear. Inſomuch, *Camden* gives no more Credit to their Relations in this very Particular, than unto common Sayings, (ſo he calls them) as if grounded upon *Fame* only, or invented by themſelves. And it may the rather be ſo preſumed, becauſe, as they lived not in ancient Times, and conſequently could not themſelves bear Teſtimony of any ſuch things; ſo, neither the *Britains* nor *Saxons* for a long Time after their firſt Arrival here, had any Records or Writings to convey whatever Actions, either of their own, or others to Poſterity. *Ninnius* a *Britiſh* Hiſtorian, living about one thouſand Years ago, telling us, Britannos *doctores nullam peritiam habuiſſe*, &c. *The great Maſters and Doctors of* Britain *had no Skill, nor left Memorial of any thing in Writing:* confeſſing that himſelf *gathered whatſoever he wrote, out of the Annals and Chronicles of the holy Fathers. Nec* Saxones *amuſi quicquam penè de rebus inter ipſos, &* Britannos *eo tempore geſtis ſcriptum poſteritati reliquerint*, &c. *Neither did the* Saxons *being unlearned* (ſaith *Leyland*) *leave almoſt any thing in Writing to Poſterity, of the Actions performed in thoſe Times betwixt themſelves and* Britains: *whatſoever, remembred after Chriſt taught in this Iſland, of the firſt Victories of the* Saxons, *being both taken up upon Truſt from the Mouth of the common People, and committed to Writing from vulgar Reports only. Neither the* Britains, *utterly worn out with ſo many Wars, had* (as the ſame Author hath it) *or Deſire, or Opportunity, had they deſired it, to beſtow their Pains in compiling any whatever Hiſtory, that might commend their Actions to ſucceeding Ages.* *Leyl. de aſſert. Art. fol. 25.*

But, it may be objected: If *Polydore Virgil*, and *Jeffrey Monmouth* could neither be Eye-witneſſes themſelves, nor have Authority from other more ancient Authors for what related by them concerning *Stone-Heng*: and that from whatever Writings ancient or modern, not any thing of Certainty can be found out concerning the ſame; from whence then appear, for what Uſe, or by whom *Stone-Heng* erected? I anſwer, though not appear from Hiſtories written either by the *Britains* or *Saxons*; yet, as *Gildas* profeſſing he wrote his Hiſtory (for the former Reaſons) *by Relations from beyond Sea:* and, as *Ninnius* his *out of the Annals and Chronicles of the holy Fathers* as aforeſaid: ſo, ſeveral other Ways a poſſibility of Truth may be gathered, namely, from the Authority of other Nations; from the Concurrence of Time for ſuch Undertakings; from the Cuſtoms of ſurpaſſed Ages in like Works; from the Manner and Form of Building proper to ſeveral Countries; from the Uſe to which ſuch Buildings applied, and the like. Upon which, as Occaſion ſerves, intending hereafter more largely to inſiſt, I ſhall in the mean while ſet down the Judgment our late Writers give of this *Antiquity*.

Camden, a diligent Searcher after Antiquities of our Nation, having, in his *Chorography* of *Wiltſhire*, collected all the aforeſaid Opinions, together with his own, gives a ſummary Deſcription of *Stone-Heng*, in Words as follow. *Towards the North, about ſix Miles from* Salisbury, *in the Plain, is to be ſeen a huge and monſtrous* *Cam. fo. 251.*

ſtrous piece of Work, ſuch as Cicero *termeth* inſanam ſubſtructionem. *For, within the Circuit of a Ditch, there are erected in Manner of a Crown, in three Ranks or Courſes one within another, certain mighty and unwrought Stones, whereof ſome are twenty eight Foot high, and ſeven Foot broad, upon the Heads of which others, like overthwart Pieces, do bear and reſt croſs-wiſe, with a ſmall Tenon and Mortaiſe, ſo as the whole Frame ſeemeth to hang; whereof we call it* Stone-Heng, *like as our old Hiſtorians termed it for the Greatneſs the Giants Dance. Our Countrymen reckon this for one of our Wonders, and Miracles. And much they marvel, from whence ſuch huge Stones were brought, conſidering that in all thoſe Quarters bordering thereupon, there is hardly to be found any common Stone at all for Building: as alſo, by what Means they were ſet up. For mine own Part about theſe Points I am not curiouſly to argue and diſpute, but rather to lament with much Grief, that the Authors of ſo notable a Monument are thus buried in Oblivion. Yet ſome there are, that think them to be no natural Stones hewn out of the Rock, but artificially made of pure Sand, and by ſome glewy and unctuous Matter knit and incorporate together, like as thoſe ancient Trophies or Monuments of Victory which I have ſeen in* Yorkſhire. *And what marvel? Read we not, I pray you, in* Pliny, *that the Sand or Duſt of* Puteoli, *being covered over with Water, becometh forthwith a very Stone, that the Ciſterns in* Rome *of Sand, digged out of the Ground, and the ſtrongeſt Kind of Lime wrought together grow ſo hard, that they ſeem Stones indeed? And that Statues and Images of Marble Scalings, and ſmall grit grow together ſo compact and firm, that they were deemed entire and ſolid Marble? The common Saying is, that* Ambroſius Aurelianus, *or his Brother* Uther *did rear them up, by the Art of* Merlin, *&c.* Thus far *Camden*, it being needleſs to repeat more from him, having already delivered the Story from the Authors themſelves. Yet here nevertheleſs, as neceſſarily induced thereunto, I ſhall take leave to obſerve ſomething more remarkable to our Purpoſe in hand, upon his Words.

In the firſt Place then, *Stone-Heng* is by him called *a huge and monſtrous piece of Work*, terming it from *Cicero*, *inſanam ſubſtructionem*. To which I ſay, had *Camden* as well attained other Abilities of an *Architect*, as he was skilful in *Antiquities*: or been as converſant in *Antiquities* abroad, as Learned in thoſe of his own Nation, he would have given a far different Judgment hereof. For, whoſoever is acquainted with the ancient Ruins yet remaining in and about *Italy*, may eaſily perceive this no ſuch huge Building, either for the Circuit of the Work, or Bigneſs of the Stones, they being as manageable to the *Roman Architects*, as amongſt us to raiſe a May-pole, or Maſt of a Ship. And, if this ſtyled *huge* and *monſtrous*, what may be ſaid of *Diocletian*'s Baths? The great *Cirque? Marcellus* his Theater? *Veſpaſian*'s *Temple of Peace?* And other prodigious Works of the *Romans?* The very Remainders whereof now lying in the Duſt, breed Amazement and Wonder (not without juſt Reaſon too) in whoſoever beholds them with Attentiveneſs and Judgment. Nay, whereas he ſtyles it *inſanam ſubſtructionem*, it's demonſtrable, that betwixt this Iſland of

Great Britain, and *Rome* it ſelf there's no one Structure to be ſeen, wherein more clearly ſhines thoſe harmoniacal Proportions, of which only the beſt Times could vaunt, than in this of *Stone-Heng*.

Moreover, *Our Countrymen marvel* (ſaith he) *from whence ſuch huge Stones were brought, conſidering that in all thoſe Quarters bordering thereupon, there is hardly to be found any common Stone for Building*. Upon what Truſt *Camden* (his extraordinary Judgment otherwiſe conſidered) took this Relation, I know not. For, there is not only common Stone thereabouts, for ordinary Uſes, but Stone of extraordinary Proportions likewiſe, even for greater Works (if Occaſion were) than *Stone-Heng:* the Quarries of *Haſſelborough* and *Chilmark*, both of them not far from the Borders of the Plain, having of a long Time furniſhed all the adjacent Parts with common Stone for Building. And (to come nearer the Matter) it is manifeſt, that in divers Places about the Plain, the ſame kind of Stone whereof this *Antiquity* conſiſts may be found, eſpecially about *Aibury* in North *Wiltſhire*, not many Miles diſtant from it, where not only are Quarries of the like Stone, but alſo Stones of far greater Dimenſions than any at *Stone-Heng*, may be had.

They Wonder alſo (ſaith he) *by what Means they* (that is, ſuch huge Stones) *were ſet up*. What may be effected by that *Mechanical Art*, which *Dee* in his *Mathematical Preface* to *Euclyde*, calls *Menadry*, or *Art of ordering Engines for raiſing Weights*; thoſe (it ſeems) of whom *Camden* ſpeaks took little notice of, when *Archimedes* during the Siege of *Syracuſe*, raiſed out of the Sea, and turned in the Air at Pleaſure, the Ships and Gallies of the *Romans*, full fraught as they were with Soldiers, Mariners, and their ordinary lading: and if King *Hieron* could have aſſigned him a fit Place to firm his Engines on, he would have undertaken to remove, even the terreſtrial *Globe* out of the World's *Center*, ſo high Perfection in this *Art* tranſported him. What ſhould I ſay of the *Obelisk* in Ages ſo far paſt, brought from the Mountains of *Armenia*, and erected in *Babylon* by *Semiramis*, one hundred and fifty Foot high, and at the Baſe twenty four Foot ſquare of one entire Stone? *Eſt in fano* Latonæ (ſaith *Herodotus* of his own Knowledge) *delubrum ex uno factum lapide, cujus parietes æquali celſitudine ad longitudinem quadragenum cubitorum: Cujus lacunari, pro tecto impoſitus eſt alius lapis quatuor cubitorum per oras craſſitudine. In the Temple of* Latona (in *Ægypt*) *is a Chapel framed of one Stone, whoſe Walls being of equal Height, are in Length forty Cubits, covered in like Manner with one ſole Stone four Cubits thick*. Thoſe, which made this Wonder, would have much more admired, if they could have ſeen the *Obelisk* raiſed in Times of old by King *Rameſis* at *Heliopolis*, in that Part of *Ægypt* anciently called *Thebais*, in height one hundred twenty one Geometrical Feet (which of our Meaſure makes one hundred thirty ſix Feet) of one entire Stone: and ſo little Wonder made they of raiſing it, that the Architect undertook and did effect it, the King's own Son being at the ſame Time bound to the Top thereof. Amongſt the *Romans*, *Auguſtus Cæſar* erected in the great Cirque at

Plut. in Marcel.

Herod. lib. 2.

Ptol. lib. 4.
Plin. lib. 36.

at *Rome*, an *Obelisk* of one Stone, one hundred and twenty Foot, nine Inches long: another alſo, was ſet up in *Mars* Field, nine Foot higher than it, by the ſaid Emperor. And it ſeems alſo, neither they, nor *Camden*'s ſelf had ever ſeen that *Obelisk*, which even in theſe our Days, in the Year one thouſand five hundred eighty ſix, *Sixtus Quintus* cauſed to be erected in the *Piazza* of S. *Peter* at *Rome*, one hundred and eight *Roman* Palms high, and at the Baſe twelve Palms ſquare, (according to our Aſſiſe, fourſcore and one Foot high, and nine Foot ſquare) of one entire Stone alſo: *Dominico Fontana* being *Architect*. But, there are more ſtrange things (as Sir *Walter Raleigh* hath it) in the World, than betwixt *London* and *Stanes*. It is want of Knowledge in *Arts* makes ſuch Admirers, and *Art* it ſelf have ſo many Enemies. Had I not been thought worthy (by him who then commanded) to have been ſole *Architect* thereof, I would have made ſome Mention of the great Stones uſed in the Work, and *Portico* at the Weſt End of St. *Paul*'s Church *London*, but I forbear; though in Greatneſs they were equal to moſt in this *Antiquity*, and raiſed to a far greater Height than any there. What manner of Engines the *Ancients* uſed for raiſing, and what ſecure Ways they had, for Carriage and Tranſportation of their huge Weights, is more proper for another Subject.

Dom. Font. lib. 1.

Some there are (ſaith *Camden*) *that think them to be no natural Stones, hewn out of the Rock, but artificially made of pure Sand, and by ſome glewy and unctuous Matter, knit and incorporate together, like thoſe ancient Trophies, or Monuments of Victory, which I have ſeen in* Yorkſhire. As for theſe Monuments (for my Part) I have not ſeen, otherwiſe I would give my Senſe upon them, and happily they may be found as far from being artificial, as thoſe at *Stone-Heng*. *And what marvel?* (ſaith he) *Read we not, I pray you, in* Pliny, *that the Sand or Duſt of* Puteoli, *being covered over with Water, becometh forthwith a very Stone*, &c. He might as well have told us the Rocks in *Portland* are artificial. But it's true, this Sand of *Puteoli* was much uſed by the *Ancients*, and it is ſuch a kind of Earth, as is very famous for its admirable Effects in Building, being tempered with the Cement of *Cuma*: For, it not only yields Strength to all other Buildings, but thereby alſo, all Works made in the Sea under Water, are moſt firmly conſolidated. Yet, do I not find, that ever the *Ancients* made any artificial Stones thereof, or that *Vitruvius* hath any thing to that Purpoſe, to him the Credit given to *Pliny*, and others, concerning the Earth of *Puteoli*, being only due; Poſterity being in the firſt Place beholding unto him for finding out the Nature of that Earth, he giving us not only the Effects thereof, but the Cauſe alſo from whence thoſe Effects proceed. *Hoc autem fieri hac ratione videtur, quòd ſub his montibus*, (i. e. *in regionibus* Baianis, *& in agris, quæ ſunt circa* Veſuvium *montem*) *& terræ ferventes ſunt, & fontes crebri, qui non eſſent, ſi non in imo haberent, aut de ſulphure, aut alumine, aut bitumine ardentes maximos ignes. Which is* (ſaith he) *by Reaſon in thoſe Mountains* (to wit, *in the Regions of* Baiæ, *and Fields about Mount* Veſuvius) *the Grounds are hot, and full of Springs, which Heat could not be, but that from the Bottom are nouriſhed mighty*

Vitr. lib. 2. *cap.* 6.

mighty great Fires, ariſing from Sulphur, Alum, or Brimſtone there. Indeed, according to *Pliny*, the Sand upon the Side of the Hill of *Puteoli*, being oppoſed to the Sea, and continually drenched, and drowned with the Water thereof, doth (by the reſtringent Quality, no doubt, of the ſalt Water) become a Stone ſo compact, and united together, that ſcorning all the Violence of the ſurging Billows, it hardneth every Day more and more.

Neverthleſs, whoſoever could find out any kind of Earth in this Iſland, naturally apt, to make artificial Stones of ſuch Greatneſs as theſe, and, like them ſo obdurate alſo, that hardly any Tool enter them; or, that our Anceſtors in Times of old, did make uſe of ſuch a Cement, and in what manner compoſed by them: The Benefit thereof, doubtleſs, would amount ſo ample to this Nation, that Records could not but render him deſervedly famous to all Poſterity. In the mean while, as it is moſt certain thoſe Stones at *Stone-Heng* are natural; ſo, am I as clearly of Opinion, the very Quarries from whence hewn, were about *Aibury* before mentioned: where, no ſmall Quantities of the ſame Kind, are even at this Day to be had; vaſt Scantlings, not only appearing about the Town it ſelf, but throughout the Plain and Fields adjoyning, the Quarries lying bare, Numbers alſo numberleſs of Stones, are generally ſeen, (being no ſmall Prejudice to the bordering Inhabitants.) As alſo, not far from the Edge of *Wiltſhire*, in the Aſcent from *Lamborn* to *White-Horſe-Hill*, the like Stones are daily diſcovered. To mention more Places in particular is needleſs, the Quarries at and about *Aibury* (without relating to *Lamborn*, or whatever other) diſtant but fifteen Miles or thereabouts from *Stone-Heng*, being of themſelves ſufficient to clear the Doubt. Theſe, having through long Time, got the very ſame Cruſtation upon them, are in like Manner coloured, grained, bedded, weighty, and of like Difficulty in Working, as thoſe at *Stone-Heng*. Some of which, being of a whitiſh Colour, are intermixed and veined here and there with Red: ſome, of a lightiſh Blew, gliſter, as if mineral amongſt them: ſome, for the moſt Part White, perplexed (as it were) with a ruddy Colour: ſome, dark Gray and Ruſſet, differing in Kinds as thoſe Stones at *Aibury* do. Some of them again, of a grayiſh Colour, are ſpeckled or intermixed with dark Green, and White, together with Yellow amongſt it, reſembling, after a Sort, that kind of Marble which the *Italians* (from the Valley where the Quarries are found) call *Pozzevera*; nothing, notwithſtanding, ſo beautiful, though naturally much harder, and being weathered by Time, as in this Work; diſdain the Touch even of the beſt tempered Tool. Inſomuch, that if nothing elſe, the more than ordinary Hardneſs of them is ſuch, as will in Part convince any indifferent Judgment in the Nature and Quality of Stones; thoſe, in this *Antiquity*, are not (as *Camden* would have them) artificial, but natural.

Whatſoever, worthy Admiration concerning *Stone-Heng*, either in relation to the Greatneſs of the Work in general, the extraordinary Proportion of the Stones in particular, the Wonder the People make, from whence brought, by what Arts or Engines raiſed, and in ſuch Order placed, *Camden* delivers: certainly, in his Judg-

ment he was wholly oppoſite to the Opinions of the aforeſaid *Britiſh* Hiſtorians. He would never elſe, with ſo much Regret have complained, *the Authors of ſo notable a Monument lay buried in Oblivion*, had he given any the leaſt Credit, this *Antiquity* had been built, either by *A. Ambroſius*, or the *Britiſh* Nobility, or to eternize either of their Names, or Actions to ſucceeding Generations. Let *Jeffrey Monmouth* and his Followers, ſay what they pleaſe, *Henry Huntingdon* (his Contemporary, if not more Ancient) is mine Author, *Nec poteſt aliquis excogitare, qua arte tanti lapides adeo in altum elevati ſunt, vel quare ibi conſtructi ſunt. No Man knows* (ſaith *Huntingdon*) *for what Cauſe* Stone-Heng *erected, or* (which is fully anſwered already) *by what Art ſuch huge Stones were raiſed to ſo great a Height.* Take with you alſo *Drayton*'s Judgment in his *Poly-olbion* couched under the Fiction of old *Wanſdike*'s depraving *Stone-Heng*, (*Wanſdike* being a huge Ditch in *Wiltſhire* ſo called, anciently, as *Camden* opines, dividing the two Kingdoms of the *Mercians* and *Weſt Saxons* aſunder.)

H. Hunting. lib. 1.

Cam. fo. 241.

Poly-olbion Cant. 3.

Whom for a paltry Ditch, when Stonendge *pleas'd t'upbraid,*
The old Man taking Heart, thus to that Trophy ſaid;
Dull Heap, that thus thy Head above the reſt doſt rear,
Preciſely yet not know'ſt who firſt did place thee there;
But Traytor baſely turn'd to Merlin's *Skill doſt fly,*
And with his Magicks doſt thy Maker's Truth bely.

For, as for that ridiculous Fable, of *Merlin*'s tranſporting the Stones out of *Ireland* by Magick, it's an idle Conceit. As alſo, that old Wives Tale, that for the Greatneſs it was in elder Times called the *Giants Dance*. The Name of the *Dance of Giants* by which it is ſtyled in *Monmouth*, hath nothing alluſive, no not ſo much as to the *Tale he tells us*, ſaith a modern Writer in the Life of *Nero Cæſar*.

Speed lib. 7. *Stow fo.* 58. *in* 4to.

Furthermore, our modern Hiſtorians, *Stow* and *Speed*, tell us, in ſeveral Parts of the Plain adjoyning, have been by digging found, Pieces of ancient faſhioned Armour, and the Bones of Men, inſinuating this as an Argument, for upholding the Opinions of the *Britiſh* Writers. To which, if they would have thoſe to be the Bones of the ſlaughtered *Britains*, how came thoſe Armours to be found with them, they coming to the Treaty unarmed, and without Weapons? Howſoever, what is done in the Plains abroad, concerns not *Stone-Heng*. Neither can any Man think it ſtrange, that in a Place, where *Fame* hath rendred, ſo many memorable and fierce Battels, fought in Times of old, ruſty Armour, and Men's Bones ſhould be digged up. It is uſual throughout the World in all ſuch Places, and (if I miſtake not) *Sands* in his Travels, relates, that even in the Plains of *Pharſalia*, ſuch like Bones and Armour have lately been diſcovered: and Sir *Henry Blunt* in that notable Relation of his Voyage into the *Levant*, ſpeaks with much Judgment of thoſe *Pharſalian* Fields. Likewiſe, the aforeſaid Writers might well have remembred, ſome of themſelves deliver, that at *Kambulan*, or *Cambula* in *Cornwall*, ſuch Habiliments of War have been digged up, in Tillage of the Ground, witneſſing either

Cam. fo. 194. *Speed. lib.* 7.

the fatal Field, ſometimes there fought, where *Mordred* was ſlain by *Arthur*, and *Arthur* himſelf received his Death's Wound: or elſe, the Relicks of that Battel betwixt the *Britains* and *Saxons*, in the Year eight hundred and twenty. 'Tis true, the Relation conduces much towards confirming that ancient Cuſtom of the *Saxons*, formerly recited out of *Leyland*; conſidering eſpecially, not far from this *Antiquity*, lye certain Hillocks, at this Day commonly called the *ſeven Burrows*, where it may be preſumed, ſome *Princes*, or *Nobles* of the *Saxon* Nation lie interred. But, that *Stone-Heng* ſhould therefore be a Place of Burial, the aforeſaid Relation to maintain the ſame is nothing worth.

They add moreover, the Stones yet remaining are not to be numbred, according as our noble *Sydney* in his Sonnet of the Wonders of *England*:

Near Wilton *ſweet, huge Heaps of Stone are found,*
But ſo confus'd, that neither any Eye
Can count them Juſt, nor Reaſon Reaſon try,
What Force brought them to ſo unlikely Ground.

This, though it ſcarcely merits an Anſwer, yet, to ſatisfy thoſe which in this Point may be curious, let them but obſerve the Orders of the Circles, as they now appear, and not paſs from one to another confuſedly (noting nevertheleſs where they begin) and they'll find the juſt Number eaſy to be taken.

Now, though whether in Order to the Place it ſelf where this *Antiquity* ſtands, or *Perſons*, by whom *Stone-Heng* pretended to be built, enough ſaid, to wave the Reports upon Fancy, or common Fame, formerly delivered: to the State of *Time* nevertheleſs, wherein the *Britiſh* Hiſtories would have it erected, becauſe nothing by me hath yet been ſpoken, I will therefore add, 'tis not probable ſuch a Work as *Stone-Heng* could be then built. For, although our *Britains*, in ancient Time poſſeſſed, together with the *Roman* Civility, all good *Arts*, it is evident during the Reign of *A. Ambroſius* (about the firſt coming in of the *Saxons* here, and towards the latter End of the fifth Century, as Hiſtorians and Chronologiſts compute it) in the laſt declining of the *Roman* Empire, the *Arts* of *Deſign*, of which *Architecture* chief, were utterly loſt even in *Rome* it ſelf, much more in *Britain*, being then but a Tempeſt-beaten *Province*, and utterly abandoned by the *Romans*. *Britain*, therefore, being over-run with Enemies, and the Knowledge of *Arts* then loſt amongſt them; none, queſtionleſs, can reaſonably apprehend ſo notable a Work as *Stone-Heng* could in ſuch Times be built.

That, amongſt the *Romans* and *Britains* both, *A. Ambroſius* governing here, all Sciences were utterly periſhed, is evidently manifeſt. For, the *Goths* had then invaded *Italy*; and that vaſt Empire drooping with extreme Age, by the fatal Irruption of ſtrange Nations, was not only torn in Pieces, but *Barbariſm* having trod Learning under Foot, and the Sword bearing more Sway than Letters, or learned Men, all Sciences were neglected; and particularly that of *Building* fell into ſuch Decay, that till of late about the

the Year one thouſand five hundred and ten, it lay ſwallowed up, and (as I may ſo ſay) buried in Oblivion. When one *Bramante* of the Dutchy of *Urbin*, attaining admirable Perfection in *Architecture*, reſtored to the World again the true Rules of Building, according to thoſe Orders, by the ancient *Romans* in their moſt flouriſhing Times obſerved. Furthermore, not only liberal Sciences and *Architecture*, but *Art* military alſo, about the Time of *A. Ambroſius*, was ſo far loſt amongſt the *Romans*, that they were ignorant, yea, in the very Rudiments of War: Inſomuch, (as *Procopius* in his ſecond Book of the *Gothick* Wars relate) *Barbariſm* had bereft them of the Skill, even in what manner to ſound a Retreat.

Serl. lib. 3.

With us here alſo, the *Saxons* domineer'd over all, and *A. Ambroſius* with the *Britains* had enough to do, in endeavouring the Recovery of their loſt Country from a mighty prevailing Enemy, that in few Years afterwards (maugre all the Ways which Force or Policy could invent) conquered the whole Nation. Among other Calamities attending that miſerable Age, *Camden* (from *William* of *Malmesbury*) directly to the Purpoſe in hand tells us, *Cum Tyranni nullum in agris præter ſemibarbaros, nullum in urbibus præter ventri deditos reliquiſſent:* Britannia *omni patrocinio juvenilis vigoris viduata, omni Artium exercitio exinanita, conterminarum gentium inhiationi diu obnoxia fuit. When the Tyrants* (to wit, the *Romans*) *had left none in the Country but half Barbarians, none in the Cities and Towns, but ſuch as wholly gave themſelves to belly-cheer*; Britain, *deſtitute of all Protection, by her vigorous young Men, bereaved of* all Exerciſe, and Practice of good Arts, *became expoſed for a long Time to the greedy, and gaping Jaws of Nations confining upon her.*

W. Malmeſ. fo. 8. *Camden fo.* 87.

Here you have it from an Author, more ancient then *J. Monmouth* a little, though both lived in one Age, the Times about *A. Ambroſius*'s Government, whether before, during his Reign, or after, were ſo full of Miſeries, that he complains, none then employed, or exerciſed in any whatever Works belonging to *Art*. They had ſomething elſe (as appears by divers Writers) to think upon, all their Abilities being inſufficient to defend their Country from foreign Servitude, their Cities and Towns from Ruin and Deſtruction, and their Habitations from Rage of cruel and inſolent Enemies, Robbing, Spoiling, Burning, Waſting all before them: to which, Plague, Peſtilence, and Famine being joyned, the inland Part of the *Iſland*, even to the Weſtern *Ocean*, was well near totally conſumed.

Gildas.

Beſides, the Country was ſo oppreſs'd, what with outward hoſtile Miſeries, what with inteſtine Tumults and Troubles; that, had they not loſt the *Practice of all Arts* (as the former Hiſtorian ſaith they had) ſo far were they from erecting any Work of this kind, that they were compelled to abandon their Towns, and Houſes, built in Times foregoing by their Anceſtors, and betake themſelves to Mountains, Caves, and Woods for Shelter. Now, if the Calamities of thoſe Times hung over the *Britains* Heads, in ſo general Manner, that not one amongſt them had Leiſure to put Pen to Paper, (as from *Leyland* before remembred)

much leſs able were they, without all Peradventure, to undertake ſo great a Work as *Stone-Heng*, wherein, as all rational Men muſt grant, numbers of Men employed, and many Years taken up, before brought to its abſolute Perfection.

But, nothing can better expreſs the Ignorance of that Age, than the barbarous Manner of Inſcription upon the Tomb of the *Britiſh Hector* King *Arthur*, Nephew to *A. Ambroſius*, found long ſince in the Church-yard of the Abbey at *Glaſtenbury*, the Letters whereof, being exactly repreſented to our View by *Camden*, do, as by Demonſtration, fully diſcover to us the Barbariſm of thoſe Times. As, barbarous in thoſe Characters, ſo were they ignorant in, and had loſt the Uſe of all other *Arts*. *Nor Exerciſe, nor Practice of good Arts, was then amongſt them,* ſaith the Hiſtoriographer of *Malmesbury*. And well he might ſo deliver himſelf, notwithſtanding *Matthew Weſtminſter* tells us, *A. Ambroſius* repaired *Churches*, which the Rage of *Saxons*, Enemies to *Chriſtian Religion*, ſpoiled. For, beſides, the vaſt Difference betwixt ſuch Works as *Stone-Heng*, where *Art* overmaſters the common Skill of Man, and making up the Decays of ruinated Buildings, is apprehenſive even to the meaneſt Capacities: *Gildas* and *Bede* (whoſe Antiquity and Learning the greater it is, the more is their Authority acceptable) affirm, the *Britains* in thoſe Times knew not in what manner to bring up bare Walls of Stone. When, the *Roman* Legion ſent to aid the *Britains* by *Valentinian* the Third, under the Conduct of *Gallio* of *Ravenna*, was remanded hence, for Defence of *France*; before departing, they exhorted the *Britains* to make a Wall overthwart the *Iſland*, to ſecure themſelves from the *Barbarians*, *Picts*, and *Scots:* which Wall, *Bede* tells us, *was made not ſo much with Stone, as Turfs, conſidering they had no Workmen to bring up ſuch Works of Stone*; *and ſo*, (ſaith the venerable Hiſtorian) *they did ſet up one, good for nothing. 'Twas made by the rude, and unskilful common Multitude, not ſo much of Stone, as Turfs* (ſaith *Gildas* alſo) *none being found able to give Direction for building Works of Stone.* This was about thirty ſix Years preceding *A. Ambroſius*'s Government. In which Time, the *Romans* abandoning *Britain*, *Vortigern* uſurped; call'd in the *Saxons* to his Aid; was depoſed by his Nobility; and *Vortimer* his Son ſet up. Whom *Rowena* having made away, *Vortigern* was re-enthroniz'd. Him *A. Ambroſius* invades, and having burnt him, together with *Rowena* in *Wales*, aſſumes the Crown as his; holding continual War with the *Saxons*, until poiſoned by *Paſcentius* as aforeſaid. *Cam. fo.* 228.

It being thus, that nothing but univerſal Confuſion, and deſtructive Broils of War, appeared then in all Parts; more ancient, and far more propitious Times muſt be ſought out for deſigning a Structure, ſo exquiſite in the Compoſure as this: even ſuch a flouriſhing Age, as when *Architecture* in rare Perfection, and ſuch *People* lookt upon, as by continual Succeſs, attaining unto the ſole Power over *Arts*, as well as *Empires*, commanded all. I ſay, ſuch *Times*, and *Perſons*, becauſe thoſe things, which accord not with the Courſe of Time, which by a general Conſent of Authors agree not; which by the approved Cuſtoms of ancient Ages, and

Votes of learned Men, are not received and allowed, and consequently no ways probable; I easily admit not of.

Another Fiction there is concerning *Stone-Heng*, not to be past over; and though the Cause upon which it's grounded, be far more ancient than the Government of *Ambrosius*, or aforesaid Slaughter of the *Britains*; nevertheless, in respect it is a new Conceit, not thirty Years being past since hatcht, I suppose this the most proper Place to discourse thereof, having ended with *Jeffrey Monmouth*, *Polydore Virgil*, and their Followers.

Nero Cæs. fo. 181.

The Author thereof is *Anonymus*, unless known in being Translator of *Lucius Florus*. His Opinion, (in his *Nero Cæsar*) *Stone-Heng* the Tomb of *Boadicia* (formerly remembred) Queen of the *Iceni*. His Reasons, first, because that memorable Battel betwixt her, and *Suetonius Paulinus* fought upon a Plain. Secondly, in respect the *Britains* buried her magnificently. For confirming this, he tells us, *Had the precious Volumes of the* Cornelian *Annals, and* Dio Cassius, *and* John Xiphiline *been within the Sphere of* Jeffrey Monmouth's *Studies, not* Aurelius Ambrosius, *nor those four hundred and sixty Noblemen of* Britain, *murthered in* Vortigern's *Reign, should have carried away with him the Fame of this material Wonder, but magnanimous* Boadicia. It seems, he would not be behind-hand with *Monmouth:* for, as the one finding no Story more famous than of *A. Ambrosius* and the slaughtered *Britains*, fathered *Stone-Heng* upon them: so, to make the inventive Faculty as apparently predominant in himself, this other, respecting *Boadicia*'s heroical Actions, would as willingly make the World believe this *Antiquity* her Monument.

His principal Argument I delivered before; to wit, the Battel betwixt Her and the *Romans*, wherein *Boadicia* utterly overthrown too, being fought upon a Plain. Was there in old Time (did he think) no Plain in *Britain* to fight a Battel on but *Salisbury* Plain? How came *Boadicia* and her Army thither? I find, indeed, *Boadicia* leading one hundred and twenty thousand fighting Men out of the *Icenian* Countries, and, like a terrible Tempest, falling upon *Camalodunum*, that famous *Roman* Colony of old, (where the first Fury of the War was felt) she surprized it and razed it to the Ground; *Suetonius Paulinus* then in *Anglesey:* Intercepting *Petilius Cerealis*, who advanced with the ninth Legion to relieve that Colony, she cut all his Infantry in Pieces; putting to the Sword all those, which imbecility of Sex, tediousness of Age, or pleasure of the Place detained from following *Suetonius* in his March from *London:* And taking *Verulamium*, sackt and burnt it down to Ashes. But, how she marcht from thence to *Salisbury* Plain is neither apparent nor probable; not the least inkling being left in the World, what hostile Acts she committed, which way she moved, or what done by her, after the Ruin of *Verulam*, till utterly overthrown.

Can it be imagined, she that destroyed so great a Colony, together with a Free-borough of the *Romans*; slain seventy or eighty thousand Persons in such horrid manner as scarce credible; reserving not one Prisoner alive, but killing, hanging, crucifying, and burning whatsoever *Roman*, or to that Party enclined; that was

yet victorious, and her Army encreaſing daily; can it be imagined, I ſay, ſhe marcht to *Salisbury* Plain with ſo huge an Army inviſibly? or ſtole from *Verulam* thither by Night, leſt notice ſhould be taken of her Proceedings? *Anonymus*'s ſelf cannot think ſo unworthily of his *Boadicia*, yet certainly after ſuch manner ſhe went, if ever went thither at all: Otherwiſe, *Boadicia* marching in the height of Glory, and bearing down all before her till rencountred by *Suetonius*. Thoſe faithful Hiſtorians *Tacitus*, and *Dion*, (both ſo ſedulous in delivering her Fame to Poſterity) would never have omitted ſo notable a March, through ſuch a large Tract of Enemies Country, as of neceſſity ſhe was to make from *Verulam*, to *Salisbury* Plain; but would have proſecuted her War, by recording the Spoils, Rapines, Burnings, and Devaſtations made therein, as particularly, as from the firſt fomenting the Rebellion, till her Advance to *Verulam*, they have done. Upon which Town, and the aforementioned Places only, the aforeſaid Hiſtorians directly tell us the whole Burden of the War fell. *Ad Septuaginta millia civium & ſociorum iis quæ memoravi locis occidiſſe conſtitit*, ſaith *Tacitus*. *It was manifeſt, there were ſlain in the Places, I have remembred, the Number of ſeventy thouſand Citizens and Allies.* Bunduica *duas urbes* (ſaith *Xiphiline*'s *Dion* alſo) *populi* Romani *expugnavit atque diripuit, in iiſque cædem infinitam, ut ſupradixi, fecit.* Bunduica *took and razed to the Ground two Towns of the* Romans, *and in them made that infinite Slaughter, I have mentioned before, of fourſcore thouſand Perſons.* At *Verulam* then, it fully appears, the Courſe of her Victories ſtopt, the inhumane Butchery of the *Romans*, and their Confederates, ended with the Maſſacre in that Town; which could not poſſibly have hapned, if with ſuch a firm Reſolution to extirpate the *Roman* Name in *Britain*, and ſuch a numerous Army to effect it, ſhe had gone on victoriouſly unfought with, ſo far as where this *Antiquity* ſtands. And therefore the Plain of *Salisbury* could not be the Place of Battel, as *Anonymus* would fain enforce it. Who having ſo largely, and with ſo good Advice, diſcourſed the Motions, and Actions of this Rebellion, with all the Circumſtances thereof, from the firſt Riſe, till ſhe deſtroyed *Verulam*, ſhould either have found ſome warrantable Authority for *Boadicia*'s ſo great an Undertaking afterwards, elſe never engaged her ſo far within the *Roman* Province; otherwiſe, ſome may imagine, he framed it, only out of Ambition for a meer Pretence; rather, than ſtated it, from a real Endeavour, to make Diſcovery for what Cauſe *Stone-Heng* at firſt erected.

Tacit. Ann. lib. 14.

Dion. Caſ. lib. 62.

Furthermore, *Suetonius Paulinus* was too well skilled in the Diſcipline of War, to make the Seat thereof in a Country ſo abſolutely *Roman*, as betwixt the *Britiſh* Ocean and the River *Thames*. He had, it's true, (being return'd from *Angleſey*) abandoned *London*, no Colony. But upon what Reſult? finding his Acceſs of Strength diſproportionable to the War in hand, and therefore *determined with the Loſs of one Town to preſerve the reſt whole*, (whether *London* or *Camalodunum* is not to the Purpoſe) and, by attending the Motions of the Enemy, wait all fair Occaſions to give *Boadicia* Battel, *being unwilling to try his Fortune too ſuddenly*,

Tacit. Ann. lib. 14.

Dion. Caſ. lib. 62.

ly, Multitude and Succeſs making the Britains *outragiouſly daring.* In the Interim nevertheleſs, raiſing what Forces, the Exigency of ſo important Affairs would permit.

Which way *Suetonius* marched from *London* is altogether omitted, yet if lawful to conjecture, why not? to draw off the Forces of *Catus Decianus* Procurator, (not long before fled into *Gaul*, for fear of this War) together with the Remains of *Petilius Cerealis*'s Troops; quartered, as *Anonymus* confeſſeth, in thoſe very Camps yet appearing about *Gildsbrough* and *Daintry* in *Northamptonſhire*, then confining the *Icenian* Dominion to the Weſtward. Which Troops, therefore, lay doubtleſs, in very great Danger if not timely relieved; eſpecially in Caſe *Boadicia* ſhould conduct her Army that Way; as, e're long afterwards ſhe did ſo far as *Verulam*; this Courſe being taken by her, not improbably, in purſuit of *Suetonius*. Neither was it very dangerous for the *Roman* General to lead his Forces that Way, the Enemies main Strength lying about *Camalodunum*. Howſoever, whether he marched up to them or no, concluded it is, he made his Retreat towards *Pœnius Poſthumus*, encamped with the *ſecond Legion* in the Borders of the *Silures*, (now *Herefordſhire*, *Radnorſhire*, &c.) for which *Legion*, *Suetonius* ſending to have it brought up to his Rendezvous, his Commands being ſlighted, that Strength failed him. *The Way which* Suetonius *took, after his Departure, was in mine Opinion* (ſaith *Anonymus*) *towards* Severn, *where* Pœnius Poſthumus *encamped with the ſecond Legion among the* Silures. So alſo *Spencer* our famous *Engliſh* Poet finds it. Whereby it appears, *Suetonius*'s Retreat was not Weſtward to *Salisbury* Plains, but Northerly towards that *ſecond Legion*. In this Retreat, I may not omit, *Anonymus* conducts him over the *Thames* at *London*; which if granted, and, *that he kept the River upon his right Hand ſtill*, until engaging *Boadicia*, as *Anonymus* ſaith he did; then was *Suetonius*'s March *far away* indeed from *Salisbury* Plain. The Courſe of that River winding, as we all know, through *Barkſhire* out of *Oxfordſhire*, where *Tame* from the County *Buckingham*, and *Iſis* from the Edge of *Gloceſter* Province, make their Conjunction a little beneath *Dorcheſter*. And, if keeping this Courſe *ſtill* by the River Side, *Suetonius* marcht alongſt the Banks of *Cherwell* alſo, then muſt *Anonymus*, whether he will or no, bring him up cloſe to *Gildsbrough* and *Daintry*, as aforeſaid; and thereby (for it is admitted *Cerealis*'s Horſe-Troops were at the Fight) reconciling all Opinions, upon his direct Way towards the *ſecond Legion*.

Ner. Caſ. fo. 105.

Ner. Caſ. fo. 154.

Ner. Caſ. fo. 155.

Ner. Caſ. fo. 166.

How far on, nevertheleſs, toward *Pœnius Poſthumus*'s Camp *Suetonius* advanced is uncertain; but, that the Battel might be fought in ſome Plain about *Verulam*, or upon that Road, is not altogether improbable, (eſpecially conſidering Part of *Suetonius*'s Strength conſiſted of *Londoners*, who, as *Auxiliaries* followed him in this War, and would not ſtay behind.) For the *Roman* General, when marſhalling his Army for Fight, had with him (ſaith *Tacitus*) *the Aids of the Places adjoyning*. What Places were theſe? the laſt *Place* named by him was *Verulam*, the next Place before it *London*; and, if the Hiſtorian intends either of theſe two, by the *Places adjoyning* to the Field, where the Battel fought; then may

Anonymus prove the Deſerts in *Africa*, as ſoon as the Plains of *Salisbury*, to be the Place of Battel.

Spencer ſaith the Battel was fought near *Severn:*

Which ſeeing ſtout Bunduca *up aroſe,*
And taking Arms, the Britains *to her drew;*
With whom ſhe marched ſtraight againſt her Foes,
And them unwares beſide the Seuerne *did encloſe.* *Cant.* 10.

Suetonius, when reſolving for Fight, *deligit locum artis faucibus, & à tergo ſilvâ clauſum, ſatis cognito, nihil hoſtium niſi in fronte, & apertum planitiem eſſe ſine metu inſidiarum. Chooſed a Place with a narrow Entrance, encloſed behind with a Wood, being well aſſured, he had no Enemies but before him, and the Plain being open was without fear of Ambuſh.* Thus *Tacitus* deſcribes the Field, the *Roman* Army conſiſting of ſcarce ten thouſand armed Men. In what Part of *Britain* ſoever this Plain lay, it was, for certain, of no great Extent, being hardly able to contain the vaſt Multitudes of *Boadicia*'s Army; computed two hundred and thirty thouſand fighting Men, by *Dion*, and therefore could not poſſibly be *Salisbury* Plain. For, the *Britains* placing their Carts and Waggons *ſupra extremum ambitum campi, in the utmoſt Borders of the Field*, had ſo environed their Army therewith, that upon the Rout given, they could hardly flee away, *quia circumjecta vehicula ſepſerant abitus, by Reaſon the Carts* (ſaith *Tacitus*) *hedged in the Paſſages on every Side*, and (to uſe *Anonymus*'s own Words) *were like a Wall againſt Evaſion.* Now, if the *Britains* had ſo ſurrounded the utmoſt Borders of *Salisbury* Plain, and in ſuch manner barricado'd up all the Paſſages thereof, their Numbers ſhould rather have been Millions than Thouſands, as every Man knowing thoſe Plains muſt needs confeſs. Beſides, *Anonymus* himſelf tells us, *after the* Britains *in the Head of their Battel began to ſhrink and turn, that alone was a Blow to all behind, who being many ſcore of Thouſands, remain'd untoucht, during the Fight, becauſe they could never come up to handy-ſtrokes, for* want of Room *in the Narrowings of the Field.* He told us even now there was Scope enough. *Whereabout in theſe Parts of* Britain, (ſaith he) *that very Place was, unleſs it were upon* Salisbury *Plain, where there is a Black-Heath, and* Scope enough, *is not for me to imagine.* Now, on the contrary, when coming to the Iſſue, he tells us the Plain was narrow, and they *wanted Room.* Did the *Britains* want Room in the Field, and were on *Salisbury* Plain? Surely, in the Heat of his deſcribing the Battel, *Anonymus* forgot his own Invention; the Fury of the *Romans*, in beating down the *Britiſh* Squadrons, therewith daſht the main Force of his Conceit to Pieces. Suſpicious and jealous Men had need of good Memories. Upon the aforeſaid Situation he might rather have obſerved the great Experience of the *Roman General* in martial Affairs, than from thence ſuggeſted the *Britains* in point of Honour erected *Stone-Heng* to the Memory of *Boadicia*, *Suetonius* not only chooſing to make good a Strait encloſed behind with a Wood, for ſecuring his own ſmall Troops, but ſuch a Strait alſo, where the Plain or

Tacit. Ann. lib. 14.

Ner. Caſ. fo. 179.

Ner. Caſ. fo. 178.

Ner. Caſ. fo. 161.

Field before it was not of ſufficient Extent for *Boadicia* to marſhal her great Army in. Furthermore, *Anonymus* determining (it ſeems) to parcel out his Ground proportionable to the Numbers, undertakes to give Poſterity an exact Survey of this Plain, telling us, it *was a Plain of five or ſix Miles over:* This makes it more apparent 'twas not *Salisbury* Plain, which far and wide ſo expatiates it ſelf through the Middle of *Wiltſhire*, that it is not only *five or ſix Miles*, but (as I may ſay) five Times ſix Miles over. This famous Battel then, being ſtruck upon a Plain hardly capable of *Boadicia*'s Army, was not fought upon *Salisbury* Plain; but, on ſome other, which *Suetonius Paulinus* found beſt for his own Advantage, and therefore *Stone-Heng* (as *Anonymus* would fain have it) could not be the Sepulchre of *Boadicia*.

Concerning *Boadicia*'s magnificent Obſequies; a mighty Prince may be buried with great Solemnity, yet no material Monument dedicated to his Memory. Examples of this Kind are ſo frequent, there needs no Mention of them. *Humaverunt magnificè*, (they are *Dion*'s Words) the *Britains* laid her into the Earth magnificently, with as much Pomp, happily, and Honour, attending her to the Grave, as their barbarous Cuſtoms for their glorious Chieftain would admit; but, that they raiſed any Monument, or erected whatſoever kind of Sepulchre for her, much leſs ſo notable a Structure as *Stone-Heng*, he no where tells us. Which had the *Britains* done, the Hiſtorian could not avoid taking more Knowledge thereof, than of her bare Enterment, and would undoubtedly have recorded it. Again, grant *Salisbury* Plain the Place of Battel, yet, *Dion* ſaith not, they buried her magnificently where the Battel fought, only, *Humaverunt magnificè:* adding withall, thoſe, that eſcaped the Field, prepared to re-enforce themſelves for a new Trial, in the Mean while a Diſeaſe ſeizing on *Bunduica*, ſhe died. Now then, after ſo terrible an Overthrow, wherein 'tis reported ſhe loſt fourſcore thouſand *Britains*; *Boadicia*, in all likelihood, endeavoured to recover the *Icenian* Countries, her principal Strength; having in her Speech before the Battel inſinuated the fenny Parts thereof, as a Refuge if the worſt ſhould happen. In what Countries elſe could they Recruit? where falling ſick ſhe died, (whether by violent or natural Death is not material) and as ever obſerved among all Nations, was, no doubt, buried in her own Territories, among the Graves of her renowned Anceſtors.

Dion. Caſſ. lib. 62.

Ner. Caſ. fo. 117.

That the *Britains*, until *Julius Agricola*'s Time had learned nothing (as *Anonymus* takes ſpecial Notice) but *to fight, and were no Handicraftſmen*, whereby they might be capable of erecting ſuch Works as *Stone-Heng*, being already fully proved from *Tacitus*, I will add, the Ringleaders or Heads of Commotions againſt Empires and Commonwealths were anciently, (in many Countries at this Day) not only themſelves puniſhable by the Laws with Death, but their whole Families and Kindred though guiltleſs ſuffered in like Manner; their very Houſes alſo being razed to the Ground, leſt any Knowledge of ſuch pernicious Undertakings ſhould remain viſible to Poſterity: and a capital Crime it was, in whomſoever that reſtor'd them. How comes it then, *Boadicia* the principal Promo-

ter, and Head of an Inſurrection ſo fatal, as accounted by *Sueto-nius Tranquillus*, among the infortunate Loſſes of the *Roman* Empire, and the more ignominious by a Woman's Conduct, ſhould be permitted by the conquering *Romans*, a Monument to eternize her Fame to ſucceeding Ages? *Boadicia*, that ript up the Bellies of the *Roman* Legionaries, and cutting out their Bowels impal'd their Bodies upon burning Stakes; that hanged up the moſt noble and honourable *Roman Dames* naked, and ſlicing off their Paps, ſowed them to their Mouths, as in Act of eating them; that in ſcalding Water boiled the *Roman* Infants and young Children to Death; their Parents, Husbands, and Commanders unable to relieve them, but enforced to give Way, and happy in ſo ſaving themſelves from the cruel Inhumanities of the *Conquereſs*. *We fought for to live*, ſaith *Tacitus*. Yet, when e'er long afterwards, victoriouſly recovering *Britain* to *Cæſar*, by ſo memorable a Battel as compared to their Victories of old, ſhould the *Romans* ſuffer the enthralled *Britains* to erect a Trophy to her Memory, whoſe Purpoſe was abſolutely to root out all that was *Roman* here? what greater Infamy to the *Roman* Name, except the Permiſſion of it? They, who razed and broke in Pieces whatever Titles and Inſcriptions, bearing the Names of their *Cæſars*; pulled down and demoliſhed the Royal *Enſigns*, *Trophies*, *Statues*, *Temples*, or whatever elſe ſacred, to their own Emperors, when actively adminiſtring to the Prejudice of the *Roman* State; would they permit any publick Monuments be erected to the Memory of a conquered Prince, of an Enemy ſo barbarouſly cruel as *Boadicia?* That ſhe lives in Hiſtory, they could not prevent; ſo live their worſt of Emperors. Moreover, publick Monuments were in all Ages ſet up in Honour of the Vanquiſhers, not vanquiſhed; reſpecting which, *Anonymus* ſhould alſo, either have made *Boadicia* Victreſs, or never ſuppoſed *Stone-Heng* her Sepulchre.

Sueton. in Ner.
Dion. Caſ. lib. 62.

The Time aſſigned by *Anonymus* for erecting theſe *orderly irregular, and formleſs uniform Heaps of maſſive Marble*, (as he calls them) *to the everlaſting Remembrance of Boadicia*, is much above fifteen hundred Years ſince: *Petronius Turpilianus* ſucceeding *Suetonius Paulinus* in the Lieutenancy of *Britain*; who, by his idle and lazy Life, making the World believe there was Peace here: *Anonymus* will have it a proper Time for permitting *ſuch an Office to the Britains* in *Boadicia*'s Honour. Times of Peace, 'tis confeſt, when *Arts* flouriſh under nobly minded Governors, are chiefly proper for erecting magnificent Buildings. The Government under *Petronius* was guilty of none of theſe. As for the State of *Britain* in general, *Tacitus*, in the Life of *Agricola*, tells us, *Petronius* had compoſed the former Troubles; but in what Sort, the fourteenth Book of his *Annals* declares; *non irritato hoſte, neque laceſſitus, neither the Enemy incenſed him, nor he provoked the Enemy:* otherwiſe *Petronius* durſt not do. And, if Peace ſettled, why doth the Hiſtorian call them Enemies? Concerning his own Perſon in particular, *Petronius* gave himſelf over to an unprofitable Life, diſguiſing it under the honourable Name of Peace. *Honeſtum pacis nomen ſegni otio impoſuit*, ſaith *Tacitus*. And the *Britains* (as ſaid before) were not then civilized, nor Friends to ſuch

Ner. Caſ. fo. 182.

ſuch Arts as either nouriſh or are nouriſhed by Peace, therefore ſuch a Work of Wonder as this *Antiquity* famed, not to be expected from them. For, as through the Malignities of the Age, wherein *Aurelius Ambroſius* lived, the *Britains* had utterly loſt the Practice of all thoſe *Sciences*, in Times foregoing, learned by their Anceſtors from the *Romans:* ſo, through the Neglect of civil Policy in the preceding *Roman* Governors, in this Lieutenancy of *Petronius*, the *Britains* had not attained the Knowledge of any thoſe *Arts*, not many Years afterwards, taught their Poſterity by the *Romans*. Whoſe imperial Eagles took not Wing in *Britain* with ſuch lofty Speed, as over other Countries; *The* Britains *being a fierce Nation, ſlowly giving Ear to any Peace*, the *Romans* had Work enough in ſubduing them. *Julius Cæſar* rather ſhewed the Iſland to his Succeſſors, than left them Poſſeſſion of it: *Auguſtus* and *Tiberius* held it Policy to neglect it: *Caligula* intending to invade *Britain*, was diverted by his Wars in *Germany: Claudius* firſt proſecuting the Conqueſt with effect, eſtabliſhed the Colony at *Camalodunum*, and his Lieutenants *Aulus Plautius*, *Flavius Veſpaſianus*. *Oſtorius Scapula*, and *Didius Gallus* by little and little, after much Conteſt, and various Succeſs, ſubdued certain Countries; and reducing the neareſt Part of the Iſland to the Form of a Province, built alſo, or rather caſt up ſome few Fortifications further within the Land: *Nero*'s Generals had much to do in keeping what their Predeceſſors gained; *Suetonius Paulinus* (under him) ſtruck that fortunate Battel with *Boadicia*, elſe the *Romans* beaten out of all. So that, in the Time of *Petronius*, the *Romans* having obtained no ſuch aſſured Dominion over the *Britains*, as might make them themſelves confident to undertake great and ſtately Buildings here, for their own either publick, or private Accommodations; (the Ruin of *Camalodunum* being too freſh in Memory) occaſion was not offered, nor the Time yet come, to let the *Britains* know by what *Arts* all civil Nations of the World did erect their exceſſive, rather than not magnificent Structures, for eternizing their Names to ſucceeding Generations. And therefore, the Lieutenancy of *Petronius Turpilianus*, not proper for building this *ſtony Marvel*, as *Anonymus* ſuſpects. For, beſide what's delivered, whenſoever *Stone-Heng* built, the Preparation only of Materials for the Work, and bringing them to the Place, what *Engines* or *Arts* ſoever uſed, neceſſarily, ſpent more Time, than *Petronius* conſumed in the whole Continuance of his Government here. What Tumults ſucceeded him, let others declare.

Tacit. Ann. lib. 14.

Furthermore, *if thoſe* Times of *Petronius* would not, *yet* (ſaith *Anonymus*) *other enſuing Seaſons might permit ſuch an Office to the* Britains, *her Name for ever glorious among them.* The Hainouſneſs of her Rebellion, Horridneſs of her Cruelties, and inveterate Hatred *Boadicia* bore to the *Romans*, whereby *her Name for ever infamous among them*, clearly manifeſt all other *enſuing Seaſons*, equally improper for thoſe ancient Inhabitants of this Iſland, to erect *Stone-Heng*. If the *Britains*, once attaining the *Roman* Manner of *Architecture*, in any ſucceeding Times had expelled the *Romans*, and been triumphant; ſome probable Reaſon, at leaſt, *Anonymus* might have alledged, towards advancing his Opinion.

But *Boadicia* and her *Complices* overthrown, the *Roman* Power in this Iſland encreaſing daily, and the Liberty of the *Britains* as faſt declining, no following *Seaſon* could be opportunely favourable, for undertaking ſuch a Work by them; the erecting whereof, yea the ſole endeavouring to commemorate, by ſuch publick Means, ſo mortal an Enemy to the *Romans* as *Boadicia:* nothing, but the deareſt lives of the bold Attempters, could, certainly, expiate. The *Temple* upon Mount *Cœlius* at *Rome*, begun to *Claudius*'s ſacred Memory by *Agrippina*, was deſtroyed to the very Foundations by *Nero*. If then, inſulting *Agrippina* might not erect a memorable Structure, to the Glory of her deceaſed *Cæſar*; whom the *Senate* and *People* of *Rome*, in all ſolemn Manner deified: What oppreſſed *Britain* durſt undertake the raiſing a publick Monument to the Honour of vanquiſhed *Boadicia*, whom the State (in all Reaſon) for ever declared Enemy to the *Roman* Empire? And though, after a long Succeſſion of Years, the *Romans* abandoned this Iſland, yet, when departed, the *Britains* were left in ſuch deplorable Condition, (at large declared before) that, albeit *her Name* never ſo glorious among them, they had much more to do, in ſaving their own miſerable lives from Plague, famine, and the Sword, than any Opportunity, or Ability to erect whatever Monument to the Glory of *Boadicia*. But, of this enough; the Invalidity of *Anonymus*'s Opinion eſpecially reſpected. The diſcovering the original Foundation of an *Antiquity* ſo famous, being not to be enforced by jealous Suſpicions, raiſed upon bare and groundleſs Conjectures.

Suet. in Veſpaſ.

THIS *Antiquity* (call'd by *Henry Huntingdon, The Second:* by *Poly-olbion*

——*Firſt Wonder of the Land*)

becauſe the *Architraves* are ſet upon the Heads of the upright Stones, and hang (as it were) in the Air, is generally known by the Name of *Stone-Heng*. It is ſited upon the Plain in the County of *Wiltſhire* in *England*, not far from *Ambresbury* (the Foundations of whoſe ancient Buildings, frequently digged up, render it to have been in Times paſt a *Town* of no ſmall Fame) ſix Miles at leaſt from new *Salisbury* Northwards.

The whole Work, in general, being of a Circular Form, is one hundred and ten Foot Diameter, double winged about without a Roof, anciently environed with a deep Trench, ſtill appearing about thirty Foot broad. So that betwixt it, and the Work it ſelf, a large and void Space of Ground being left, it had, from the Plain, three open Entrances, the moſt conſpicuous thereof lying North-Eaſt. At each of which, was raiſed, on the Outſide of the Trench aforeſaid, two huge Stones gatewiſe, parallel whereunto, on the Inſide two others of leſs Proportion. The inner Part of the Work, conſiſting of an *Hexagonal* Figure, was raiſed, by due Symmetry, upon the Baſes of four equilateral Triangles, (which formed the whole Structure) this inner Part likewiſe was double, having, within it alſo, another *Hexagon* raiſed, and all that Part within the Trench ſited upon a commanding Ground, eminent, and higher by

I

much, than any of the Plain lying without, and, in the midſt thereof, upon a Foundation of hard Chalk, the Work it ſelf was placed. Inſomuch, from what Part ſoever they came unto it, they roſe by an eaſy aſcending Hill.

Which, that it may be the more clearly demonſtrated, (being by me, with no little Pains, and Charge meaſured, and the Foundations thereof diligently ſearched) I have reduced into *Deſign*, not only as the Ruin thereof now appears, but, as (in my Judgment) it was in its priſtine Perfection. And that the Ground-plot, with the Uprights, and Profile of the whole Work may the more diſtinctly be underſtood, I have purpoſely counterſigned each *Deſign* of them with *Numbers*, and the particular Parts thereof with *Letters*.

NUM. I.

Signifies the Plan of the whole Work in general, with the Trench round about it, drawn by a ſmall Scale, that it may be ſeen all at one View.

A

The Trench.

B

The Interval betwixt the Trench and Work.

C

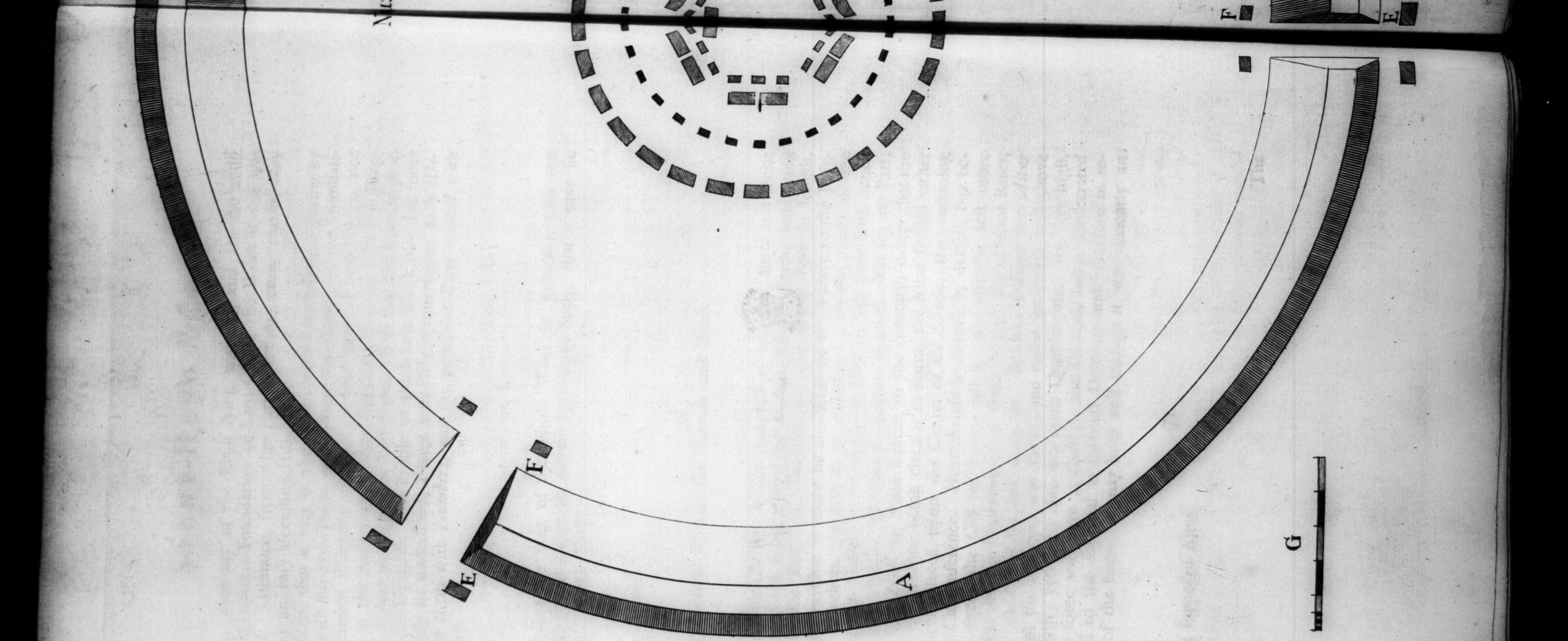
The Work it ſelf; in the inmoſt Part whereof, there is a Stone appearing not much above the Surface of the Earth, (and lying towards the Eaſt) four Foot broad, and ſixteen Foot in length. Which, whether it might be an *Altar* or no, I leave to the Judgment of others, becauſe ſo overwhelmed with the Ruins of the Work, that I could make no ſearch after it, but even with much Difficulty, took the aforeſaid Proportion thereof. Yet for my Part, I can apprehend no valid Reaſon to the contrary, except that the whole Conſtructure being circular in Form, the Altar ſhould rather have been placed upon the Center of the Circle, than inclining to the Circumference. Nevertheleſs it cannot be denied, but being ſo ſited, the *Cell* (as I may call it) was thereby left more free, for the due Performance of thoſe ſeveral ſuperſtitious Rites, which their Idolatry led them to. Beſides, though the *Altar* amongſt the *Ancients* was exalted and raiſed ſomewhat high above the Earth; yet, their *Ara* was made Quadrangular, not very high, and as ſome will have it cloſe to the Ground, being conſecrated as well to the ſupernal as infernal Deities: and therefore in reſpect of the Form, it may hold well enough it was anciently an Altar.

Roſin. lib. 2.

D

The ſuppoſed Altar.

BRITISH MUSEUM


F
E
F
E
A
G

P: 38.

S
N. J.

E

F

A

F

B 28

E

The great Stones which made the Entrances from the Outſide of the Trench, ſeven Foot broad, three Foot thick, and twenty Foot high.

F

The parallel Stones, on the Inſide of the Trench, four Foot broad, and three Foot thick; but they lie ſo broken, and ruined by Time, that their Proportion in Height cannot be diſtinguiſht, much leſs exactly meaſured.

G

The Scale of fifty Foot.

The *Deſign* follows.

NUM. II.

The Ground-plot of the Work, as when firſt built, in a greater Form, with the four equilateral Triangles making the *Scheme*, by which the whole Work was compoſed.

H

The ſix principal Entrances, three whereof directly oppoſite to thoſe of the Trench.

I

The Stones which made the outward Circle, ſeven Foot in breadth; three Foot and an half thick, and fifteen Foot and an half high: each Stone having two Tenons mortaiſed into the *Architrave*, continuing upon them, throughout the whole Circumference. For, theſe *Architraves*, being joynted directly in the Middle of each of the perpendicular Stones, that their Weight might have an equal bearing, and upon each Side of the Joynt a Tenon wrought, (as remains yet to be ſeen) it may poſitively be concluded thereby, the *Architrave* continued round about this outward Circle.

K

The ſmaller Stones of the inner Circle, one Foot and an half in breadth, one Foot thick, and ſix Foot high. Theſe had no *Architraves* upon them, but were raiſed Perpendicular of a pyramidal Form. That there was no *Architrave* upon theſe, may be hence concluded, the Stones being too ſmall to carry ſuch a Weight, the Spaces being alſo too wide, to admit of an *Architrave* upon them without danger of breaking, and being but ſix Foot high, there could not poſſibly be a convenient Head-height remaining a Paſſage underneath, eſpecially, conſidering fully the Greatneſs of the whole Work.

L

The Stones of the greater *Hexagon*, ſeven Foot and an half in breadth, three Foot nine Inches thick, and twenty Foot high, each Stone having one Tenon in the Middle.

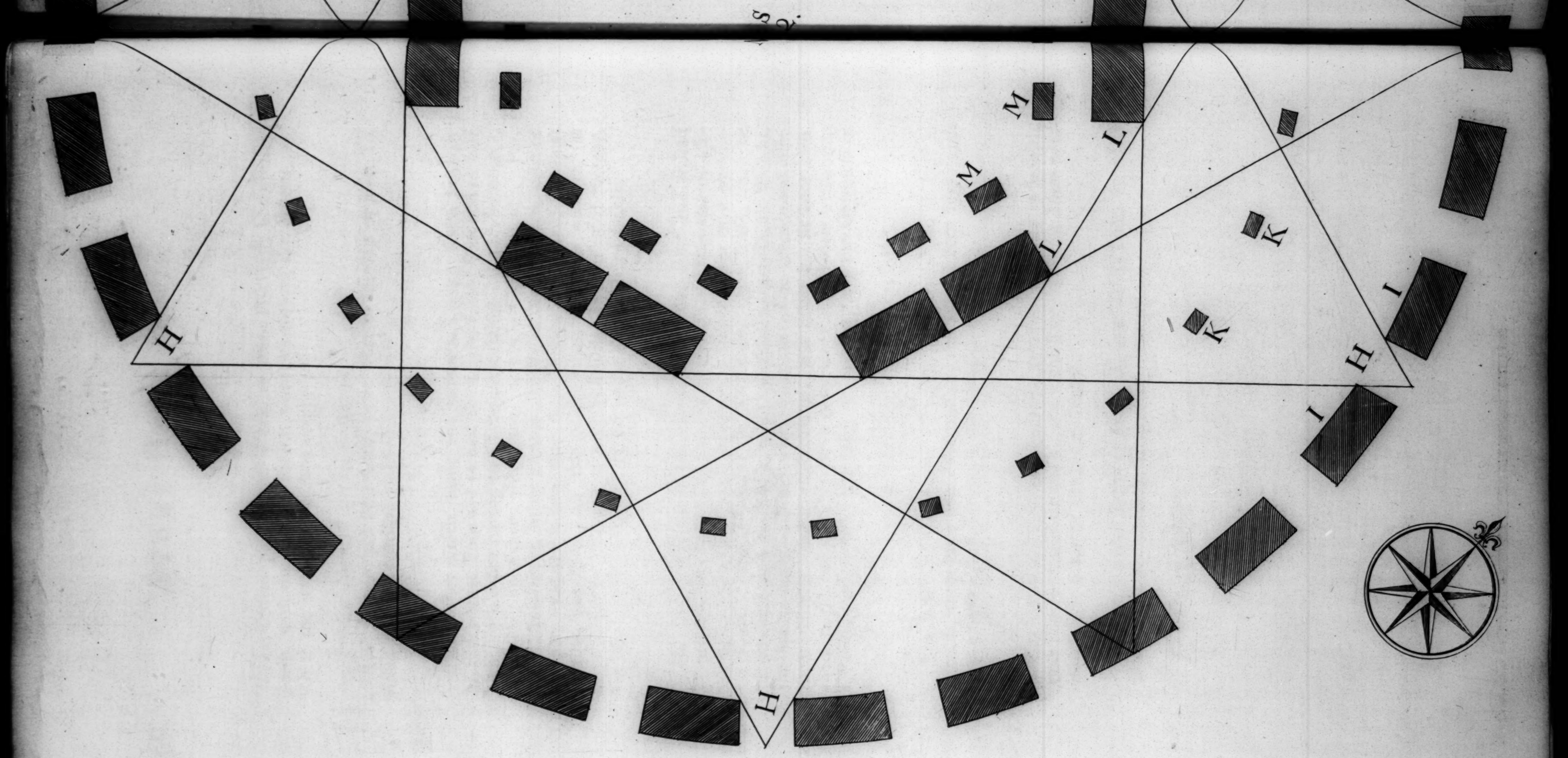
M

The Stones of the *Hexagon* within, two Foot ſix Inches in breadth, one Foot and an half thick, and eight Foot high, in Form pyramidal, like thoſe of the inner Circle.

The Scale which hath this Mark, *X*, is of thirty Foot, by which likewiſe all the enſuing *Deſigns* are drawn.

The *Deſign* follows.

BRITISH MUSEUM


M
L
K
I
H

H

H

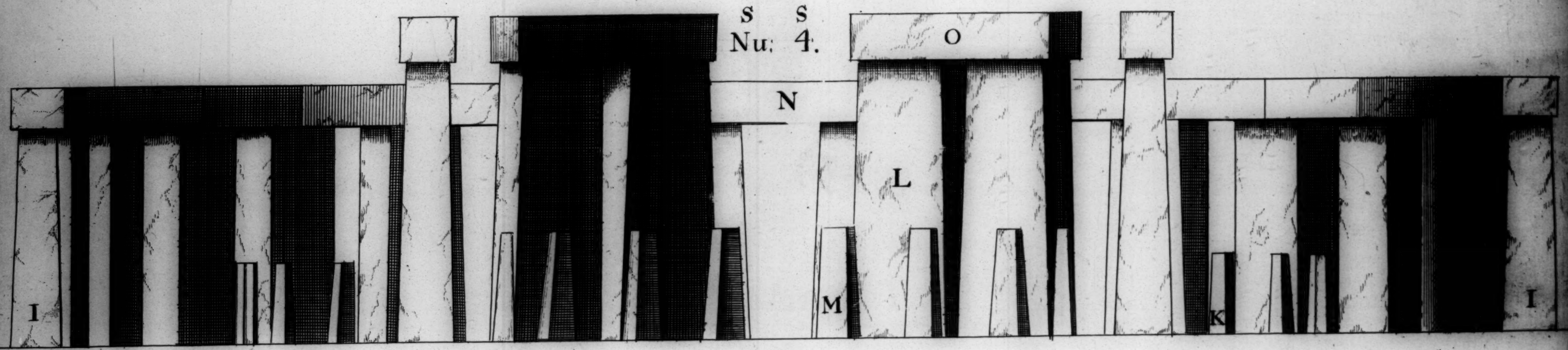
H

30 20 X 10

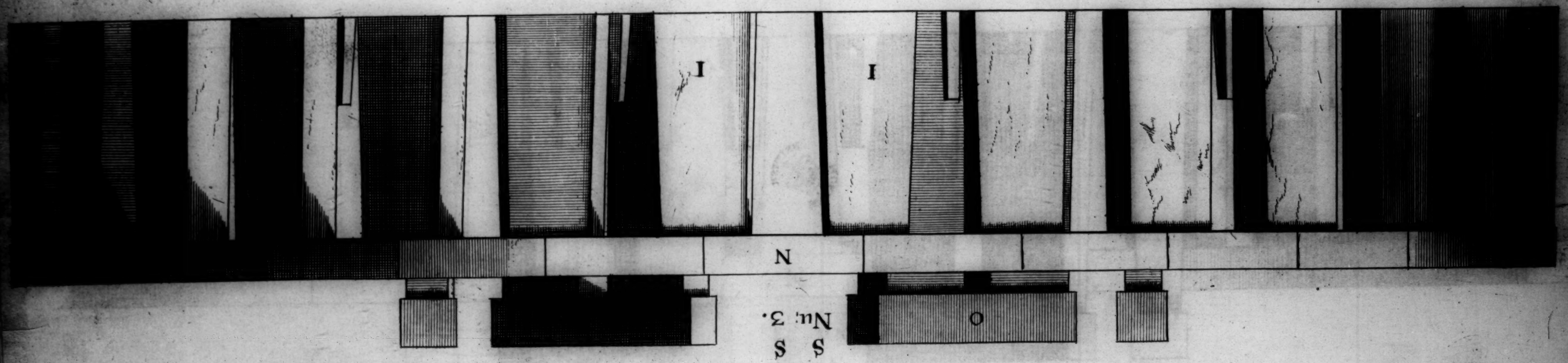
BRITISH MUSEUM

BRITISH MUSEUM

BL


S S
Nu: 4.
O
N
L
I
M
K
I

BRITISH MUSEUM



Nu: 3.

P. 41.

NUM. III.

The Upright of the Work, as when entire, in which the perpendicular Stones of the outward Circle, are counterſigned with the Letter *I*, as in the Ground-plot.

N

The *Architrave* lying round about upon them, being mortaiſed into them, and joynted in the Middle of each of the perpendicular Stones. This *Architrave* is three Foot and an half broad, and two Foot and an half high.

O

The *Architrave* lying on the Top of the great Stones of the *Hexagon*, and mortaiſed alſo into them, ſixteen Foot long, three Foot nine Inches broad, and three Foot four Inches high. This *Architrave* continuing only from Stone to Stone, left betwixt every two and two a void Space free to the Air uncovered. For, if they had been continued throughout the whole *Hexagon*, then neceſſarily there muſt have been two Tenons upon each of the ſaid Stones, as thoſe of the outward Circle had, but being diſpoſed as aforeſaid, that one, which was in the Middle, and yet remains apparent, was ſufficient for the thing intended.

NUM. IV.

The Profile, or cut, through the Middle of the Work, as entire, counterſigned with the Letters of the Ground-plot.

The *Deſigns* follow.

NUM. V.

The whole Work in *Proſpective*, as when entire, whereby the general Compoſure of the particular Parts of the Uprights, are together all ſeen: and, by which alſo, the ſtately Aſpect, and magnificent Greatneſs thereof, are fully, and more apparently conſpicuous.

NUM. VI.

The Ground-plot of the Work, as it now ſtands, counterſigned with the ſame Letters by which the Plan marked *Num.* II. is deſcribed. The Stones of the greater *Hexagon*, and outward Circle, after ſo long Conteſt with the Violence of Time, and Injury of Weather, are for the moſt Part ſtanding at this Day; which, though not all at their full Height, as when firſt ſet up, yet the Footſteps nevertheleſs, of ſo many of them as expreſt in the *Deſign*, are ſtill remaining in their proper Places. Thoſe of the inner Circle, and leſſer *Hexagon*, not only expoſed to the Fury of all-devouring Age, but to the Rage of Men likewiſe, have been more ſubject to Ruin. For, being of no extraordinary Proportions, they might eaſily be beaten down, or digged up, and, at Pleaſure, made uſe of for other Occaſions. Which, I am the rather induced to believe, becauſe, ſince my firſt meaſuring the Work, not one Fragment of ſome then ſtanding, are now to be found.

NUM. VII.

The Ruin yet remaining drawn in *Proſpective*.

P

The Manner of the Tenons, of a round Form, mortaiſed into the *Architrave* of the outward Circle.

Q

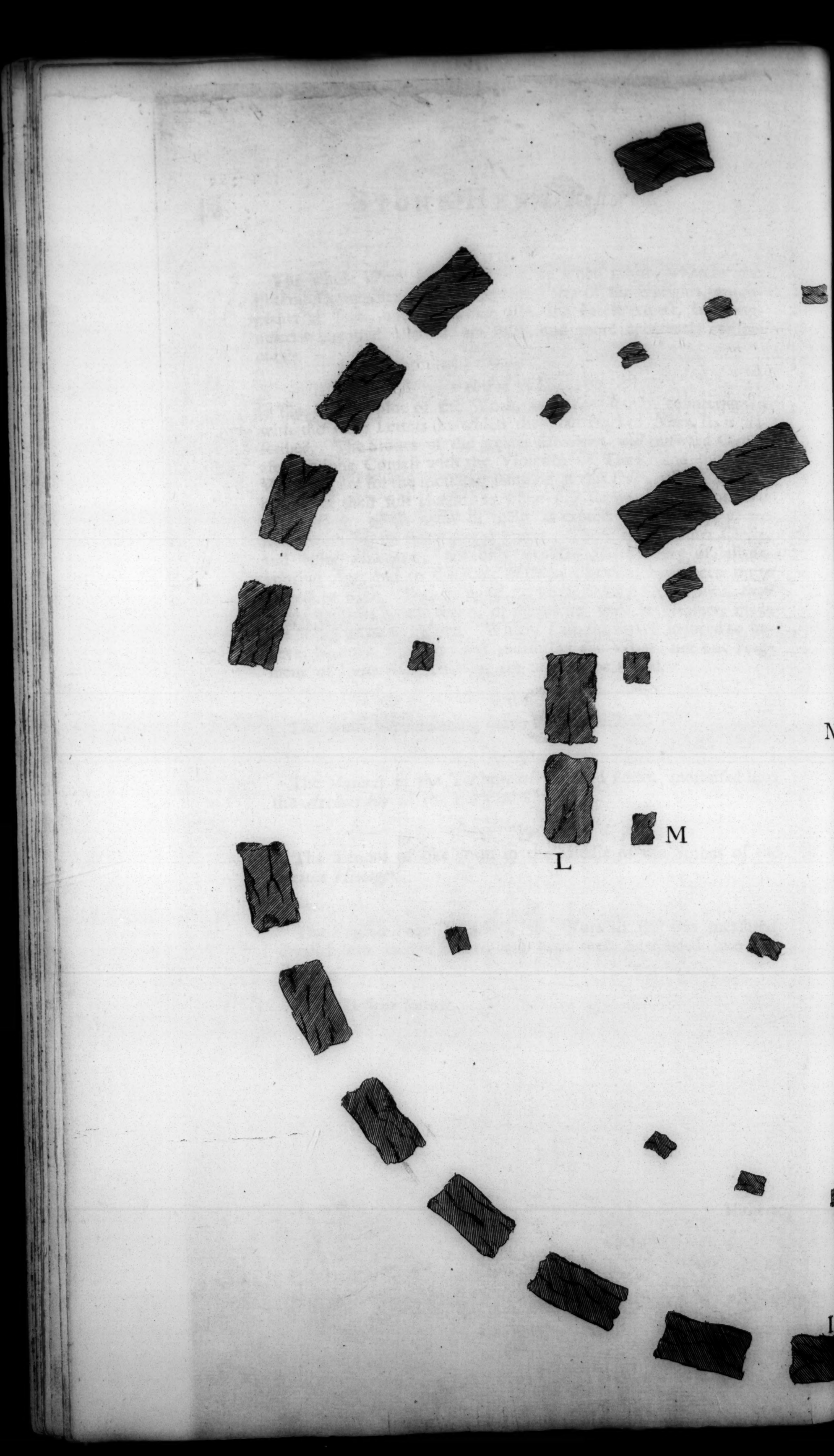
The Tenons of like Form in the Middle of the Stones of the greater *Hexagon*.

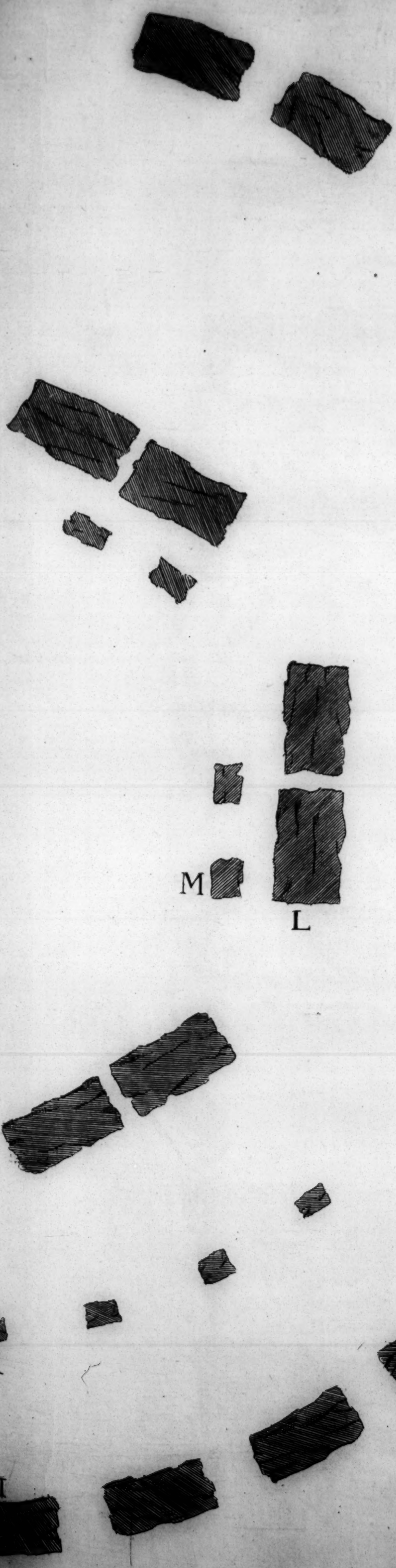
R

The Engliſh Foot (by which the Work it ſelf was meaſured) divided into twelve Inches, and each Inch ſubdivided into four Parts.

The *Deſigns* follow.

BRITISH MUSEUM


L
M
N
K
I


M
L
K
I I

BRITISH MUSEUM

B L

S S
N. 7.

Q

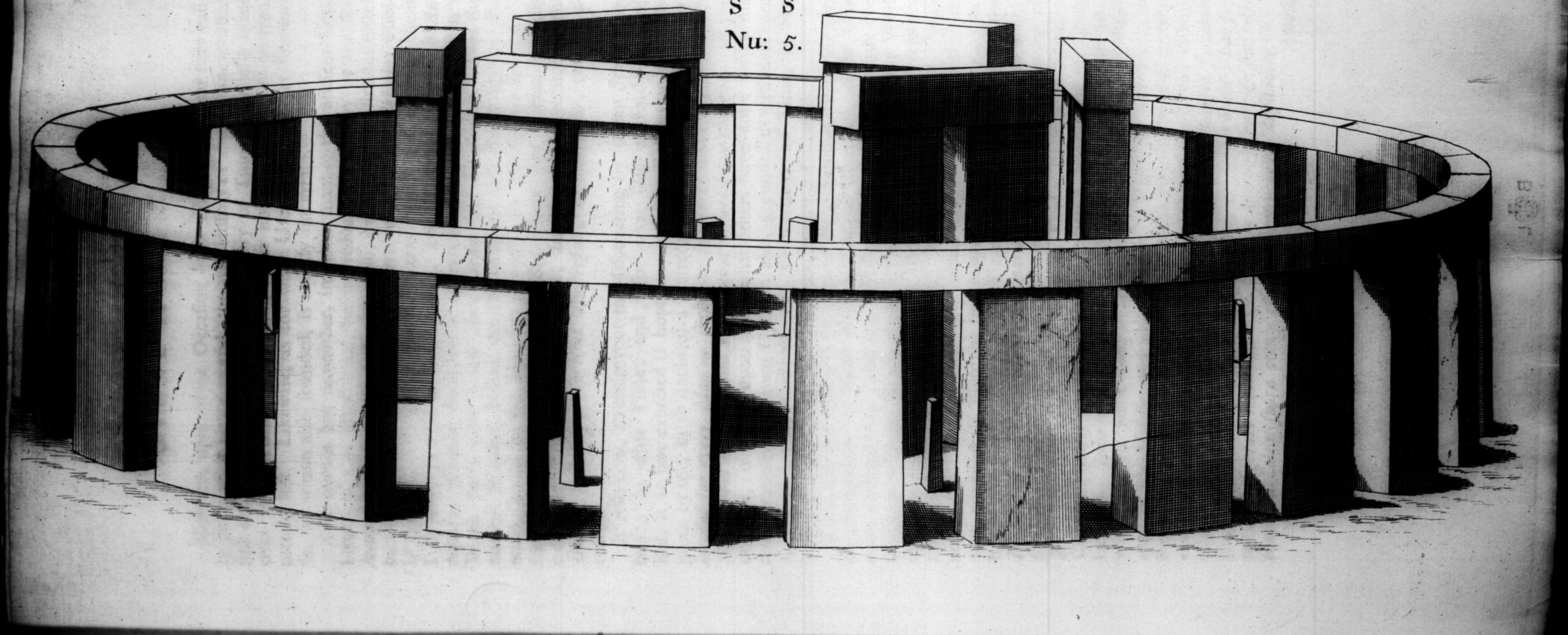
P

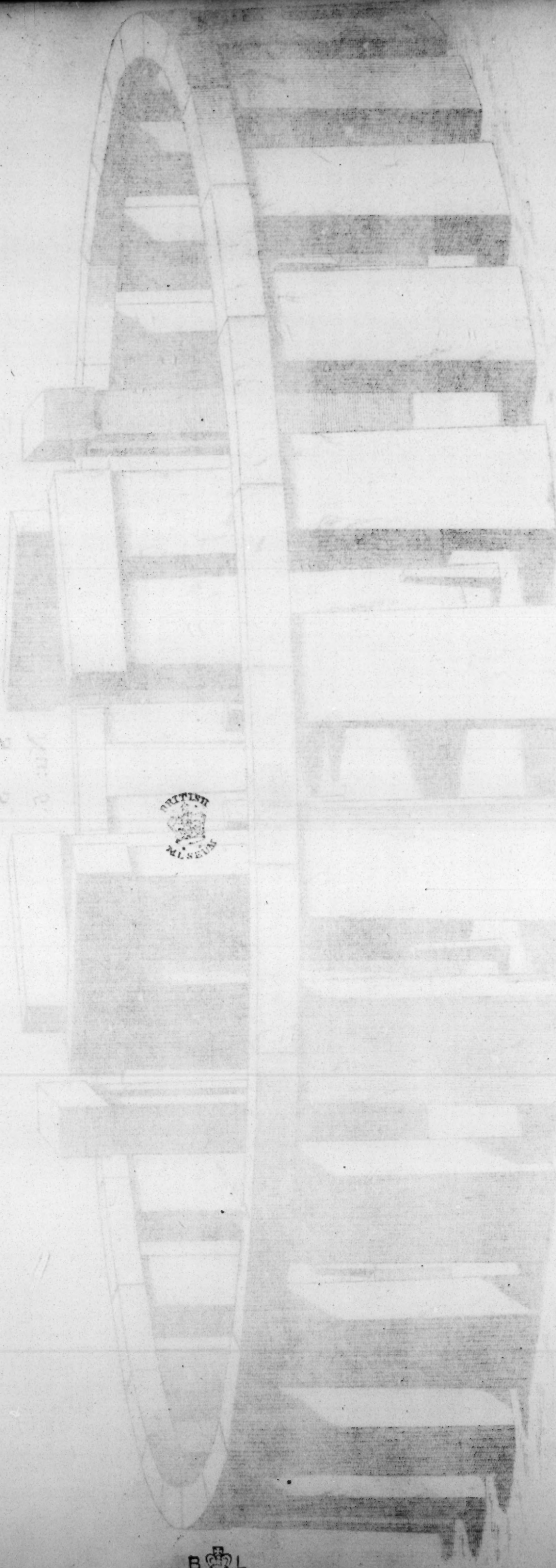
R

BRITISH MUSEUM

B L

S S
Nu: 5.





BRITISH MUSEUM

B L

Hitherto, upon what Occaſion *Stone-Heng* built (you may eaſily perceive) is very doubtful, the true Hiſtory of thoſe Times, when firſt erected, and by which the Memory of Things eſpecially made over to ſucceeding Ages, being either not written, or, if written, utterly loſt. Likewiſe, as for what Uſe ſet up, not yet known; ſo, by whom alſo founded, is equally uncertain.

You cannot but remember, in what manner the ancient Inhabitants of this Iſland lived, before reduced to Civility by the *Romans* I have formerly delivered: alſo, how they were firſt inſtructed by them, in ſeveral *Arts* and *Sciences*, whereof the *Britains* wholly ignorant, before the *Romans* Arrival here, and teaching them. I have given you in like manner, a full Deſcription of this *Antiquity*, whereby doubtleſs it appears to you, as in Truth it is, a Work built with much *Art*, *Order* and *Proportion*. That the ancient *Britains*, before the Diſcovery of this Iſland by the *Romans*, could be the *Founders* thereof, by the former Reaſons, I ſuppoſe, is clearly manifeſted. For, where *Art* is not, nothing can be performed by *Art*. As, for that which concerns the *Britiſh* Nobility, *Aurelius Ambroſius*, or *Boadicia*, enough already.

It reſts now, to endeavour the diſcovering by whom *Stone-Heng* built; in what Time, and, for what Uſe anciently erected. But, it is not expected (I hope) any abſolute Reſolution ſhould be given by me, in ſo doubtful a Matter; for, *as it hath been always lawful for every Man in ſuch like Matters* (ſaith *Camden*) *both to think what he will, and relate what others have thought*; ſo pardon me, if I take upon me, what others have done before me, and interpoſe mine own Opinion alſo, grounded nevertheleſs upon ſuch Authorities, Cuſtoms, and Concurrence of Time, as very probably may ſatisfy judicious and impartial Readers.

Touching the *Founders* of *Stone-Heng*. Among the *Ægyptian Antiquities*, or thoſe *Eaſtern* Nations from whom the *Græcians* deduced their Learning, I find not any ſuch Compoſure ever uſed: or with the *Greeks* themſelves, mention made of any Work conformable to this, in point of *Order*, (as the moſt converſant in thoſe Hiſtories cannot contradict.) I read nevertheleſs, in *Pauſanias*, of a *Temple* amongſt the *Eleans* erected without Walls: *novam quandam in* Eleorum *foro templi formam vidi: I ſaw* (ſaith he) *in the market Place of the* Eleans, *a Temple of a new Form. Modicæ eſt ædes altitudinis, ſine parietibus, tectum è quercu dolatis fulcientibus tibicinibus: A low Thing, without Walls, having the Roof ſupported with Props of oaken Timber* (inſtead, it ſeems, of Columns) *neatly wrought*. He remembers a *Temple* alſo in *Attica* ſacred to *Jove* without a Roof. The *Thracians* (as I read likewiſe) uſed to build *Temples* dedicated to *Sol, of a round Form, open in the Middle*, and alſo without a *Roof:* by the Form, or Roundneſs thereof, they ſignified the Sun's Figure; by making them open, and roofleſs, they expreſſed his ſurmounting, and dilating Light equally to all Things: *Thraces ſoli rotunda templa faciebant* (ſaith *Daniel Barbaro*) *in medio ſub divo, & aperta erant: hac forma Solis figuram innuebant: quòd autem aperta eſſent, & ſine tecto, innuebant Solem ſupra omnia eſſe, & lumen ſuum diffundere.*

Pauſan. fo. 392.

Idem. fo. 75.

In Vitr. lib. 4.

Howsoever, considering what Magnificence the *Romans* in prosperous Times anciently used in all Works, both publick and private: their Knowledge and Experience in all *Arts* and *Sciences*: their powerful Means for effecting great Works: together with their *Order* in Building, and manner of Workmanship accustomed amongst them: *Stone-Heng*, in my Judgment, was a Work built by the *Romans*, and they the sole *Founders* thereof. For, if look upon this *Antiquity*, as an admired and magnificent Building, who more magnificent than the *Romans? Essi soli frà i populi dell' vniverso, con ogni termine di magnificenza edificarono tutti i generi dedifici: They only amongst all the Nations of the Universe, erecting all sorts of Buildings, with all kinds of Magnificence,* saith *Scamozzo* in the first Book of his *Architecture*. If consider the *Art*, and elegant Disposition thereof, all *Arts* and *Sciences* (we must know) were in full Perfection with them, and *Architecture*, which amongst the *Greeks* was youthful only, and vigorous; under the *Romans* their *Empire* grown to the full Height became manly and perfect, not in *Inventions, and Elegancy of Forms alone, but also in Exquisiteness of Art, and Excellency of Materials: Salito al colmo l'imperio* Romano, *ella pure divenne virile e perfetta: non solo nelle inventioni, e nella elleganza delle forme, mà parimente nell' esquisitezza dell' artificio e nella singolarità della materia:* As the same Author hath it. If take Notice of their Power and Ways by which they effected such goodly Structures, their Means were not ordinary according to the common Custom of other *People*; and why? because, besides particular *Artisans* practised in several *Arts*, they employed in those their Works whole Bodies of their own *Armies*, and whatever Nations subdued by them. *The* Romans *were wont to exercise therein* (saith *Camden*) *their Soldiers, and the common Multitude, upon great Policy doing the same, lest being idle they should grow factious, and affect Alteration in the State. The* Britains *complained* (saith *Tacitus* likewise) *corpora & manus contrivisse, that their Bodies and Hands were worn out, and consumed by the* Romans, *in bringing to effect their great and admired Undertakings:* in that Kind employing their Slaves and Prisoners also, as holding it, rather than by violent Deaths to cut them off, more profitable for the *Commonwealth*, more exemplary for others, and far greater Punishment for their Prisoners, to enjoyn them continual Labour.

Scamoz. lib. 1. fo. 9.

Cam. fo. 64.

If observe *their Order* in Building; the only *Order* of *Architecture*, which *Italy* may truly glory in the Invention of, is the *Tuscan Order*, so called, because first found out by the *Tuscans*, that in a more than ordinary Manner they might reverence their *Deities* in *Temples* composed thereof, (*Janus* their first King, according to the common Opinion of divers ancient Historians, being the first of all others, that built *Temples* to the Gods.) Which *Order*, though first used by the *Tuscans*, certain it is, the *Romans* took from them, and brought it in use with other *Arts*, in several Parts of the World, as their Conquests led them on. Now of this *Tuscan Order*, a plain, grave, and humble manner of *Building*, very solid and strong, *Stone-Heng* principally consists. So that, observing the *Order* whereof *Stone-Heng* built, there being no such

Choul. fo. 5.

Elements known in this *Iſland* as diſtinct *Orders* of *Architecture*, until the *Romans* introduced them, the very Work it ſelf, of ſo great *Antiquity*, declares the *Romans Founders* thereof. Who, that hath right Judgment in *Architecture*, knows not the Difference, and by the Manner of their Works how to diſtinguiſh *Ægyptian*, *Greek*, and *Roman* Structures of old, alſo *Italian*, *French* and *Dutch* Buildings in theſe modern Times? Is not our Shipping, by the Mould thereof, known throughout the World *Engliſh* built? Who did not by the very *Order* of the Work, aſſure himſelf, the Body of the Church of St. *Paul London*, from its Tower to the Weſt End, anciently built by the *Saxons*: as the Quire thereof, from the ſaid Tower to the Eaſt End by the *Normans*, it being *Gothick* Work? Yet that there might be a *Roman Temple* in old Time ſtanding in that Place, I will not deny, the Numbers of Ox Heads digged up and anciently ſacrificed there, ſetting all other Reaſons aſide, ſo probably manifeſting the ſame. And in all likelihood, the *Romans* for ſo notable a Structure as *Stone-Heng*, made choice of the *Tuſcan*, rather than any other *Order*, not only as beſt agreeing with the rude, plain, ſimple Nature of thoſe they intended to inſtruct, and uſe for which erected; but alſo, becauſe preſuming to challenge a certain Kind of Propriety therein, they might take Occaſion thereby, to magnify to thoſe then living the Virtue of their *Anceſtors* for ſo noble an Invention, and make themſelves the more renowned to Poſterity, for erecting thereof, ſo well ordered a Building.

Beſides, the *Order* is not only *Roman*, but the *Scheme* alſo (conſiſting of four equilateral Triangles, inſcribed within the Circumference of a Circle) by which this Work *Stone-Heng* formed, was an *Architectonical Scheme* uſed by the *Romans*. Whereof, I ſhall have more Occaſion to ſpeak, when I come to ſet down, for what Uſe this *Antiquity* at firſt erected. *Vitr. lib. 5.*

Again, the *Portico* at *Stone-Heng* is made double, as in Structures of great Magnificence the ancient *Romans* uſed: ſo at the Foot of the *Capitol* the *Temple* to *Jove the Thunderer*, built by *Auguſtus Cæſar*; ſo the *Pantheon* at *Athens*, royally adorned with one hundred and twenty vaſt Columns of rich *Phrygian* Marble, by the *Emperor Adrian*. But, ſome may alledge the *Romans* made the Pillars of their double *Porticoes*, of one and the ſame Symmetry, or very little different, which in this *Antiquity* otherwiſe appearing, cannot be a *Roman* Work. To as much Purpoſe it may be alledged the *Temple* of *Diana* at *Magneſia*, was no *Greek* Work, becauſe the Pillars of the inner *Portico* were wholly left out. Yet it's true, the *Romans* uſually made them as is objected, and the Reaſon was, becauſe of the Weight the inner Pillars carried: now, in this Work, no Roof being to be ſuſtained, nor any manner of Weight born up, though the Judgment of the *Architect*, thereby to ſave Labour and Expence, ordered the Stones making the *Portico* within, of a far leſs Proportion than thoſe of the outward Circle, it retains nevertheleſs the proper *Aſpect* (principally aim'd at by the ancient *Architects*) in uſe amongſt the *Romans*, and conſequently for ought alledged to the contrary by them built.

In this *Antiquity*, there is a *Portico* alſo (as I may rightly term it) within the *Cell*, or greater *Hexagon*, reduced likewiſe into the ſame Figure. Now, that the *Romans* uſed to make *Porticoes* on the inſide of their Buildings, as well ſacred as ſecular, by the Ruins of their *Baſilicaes* or Courts of *Judicature*; by that *Temple* without a Roof anciently dedicated to *Jove* in Mount *Quirinalis*, now the *Horſe* Mount in *Rome*; by the *Temple of Bacchus* there of a round Form, at this Day conſecrate to St. *Agnes* without the Gate *Viminalis*, manifeſtly appears. But in whatever Structures elſe the *Romans* uſed them, certain it is, within the moſt ſtately *Temples* which lay uncovered, and had no Roofs, they always made ſuch *Porticoes*; and though in other *Temples* they ſometimes diſpos'd them, yet from *Vitruvius* it may be gathered, they properly belonged to the *Aſpect Hypæthros*, which was uncovered and roofleſs as this *Antiquity Stone-Heng*, he peremptorily aſſigning *Porticoes* to be made on the Inſide of no kind of *Temples*, but thoſe; His Words are, *Hypæthros in interiore parte habet columnas, remotas à parietibus ad circuitionem (ut porticus) periſtyliorum: Temples open to the Air, and without Roofs, have Columns on the Inſide, diſtant from the Walls, as Courts Porticoes about them.* Even after the ſame *Decorum* as at *Stone-Heng*.

Vitr. lib. 3. *cap.* 1.

Furthermore, if caſt an Eye upon *their* Artifice and manner of Workmanſhip, *Stone-Heng* appears built directly agreeable to thoſe Rules, which the *Romans* obſerved in great Works. For, the *Roman Architects*, in diſtinguiſhing the Manner of their *Temples*, always obſerved (as *Vitruvius* in his third Book teacheth us) the greater the Columns were, the cloſer they ſet them together; ſo in this *Antiquity*, the Stones being great, the Spaces betwixt them are likewiſe narrow.

The *Architraves* alſo, in this Work, were all of them ſet without Mortar, and fixed upon the upright Stones by Tenons (as formerly deſcribed) in the very ſame Manner, as in great Structures, where the Stones ſolid, and of more than ordinary Greatneſs, the *Romans* were wont to do. *They laid them without any unctuous incorporating Matter, nullo fulta glutino*, ſaith *Leo Baptiſta Albertus*. And divers Examples of this Kind might be brought, I my ſelf amongſt other *Antiquities* have ſeen the Ruins of an *Aquæduct*, built by the *Romans* in *Provence*, running through a deep Valley, and raiſed in Height equal to the adjacent Mountains, upon huge Arches fifty eight Foot wide, the Stones whereof, being of extraordinary Scantlings, were laid without any Cement or Mortar, to incorporate them with the reſt of the Work. And, where Occaſion guided their Judgments to the Obſervance of this Rule, they united and compacted the Stones together, by certain Ligatures or Holdfaſts, (the *Italians* call them *Perni*, Pegs or Tops, for ſuch they reſemble, and we, from the Verb *tenere* to hold, not improperly calling them *Tenons*) *quæ inferiores, & unà ſuperiores in lapides infixæ, cavatæ fuere, ne quid fortè protruſi ordines alteri ab alteris diſtrahantur: Which* (ſaith *Albertus*) *being formed in the inferiour Stones, were hollowed or mortaiſed into thoſe above, leſt by any Chance they ſhould ſtart one from another,*

Leo Bap. Alber. lib. 3.

Leo Bap. Alber. lib. 3.

and

and break the Order of the Work. Here the *Florentine Architect* gives us the ſelf ſame Manner of banding Stones, when the *Romans* laid them without Mortar, as if he had ſeen this very *Antiquity Stone-Heng*.

Moreover, whatever Footſteps of the *Romans* found in other Places of this Iſland, it's not inconſiderately to be paſt over that in *Wiltſhire*, the County (as I ſaid before) where our *Stone-Heng* remains, *Roman Antiquities* are moſt perſpicuous, not only, by the apparent Teſtimonies of the Coins of their Emperors in divers Places digged up, but by ſeveral their encamping Places yet to be ſeen, as *Leckham*, in Times of Yore a Seat of the *Romans*: the Place alſo where old *Salisbury* now ſheweth it ſelf, within ſix Miles of *Stone-Heng*: and within three Miles thereof *Yanesbury* Caſtle, ſuppoſed a Work of *Veſpaſian*'s, when he conquered, and after kept in Subjection the *Belgæ*, ancient Inhabitants of that Tract. Likewiſe the Ruins nearer yet to *Stone-Heng*, of a Fortreſs our Hiſtorians hold anciently a Garriſon of the *Romans*, and in many other Forts of that Shire (both by their Form and Manner of making well known to have been *Roman*) the Tract of their Footing is yet left. *Camden.* *Speed.*

But it is objected, If *Stone-Heng*, a *Roman* Work, how comes it, no *Roman* Author makes Mention of it? I anſwer, their Hiſtorians uſed not to commit to Writing every particular Work, or Action the *Romans* performed: if ſo, how vaſt would their Volumes have been? *Stone-Heng*, 'tis granted, is much admired by us, yet, how far more admirable Works were the *Romans* Founders of not mentioned in any of their ancient Stories? That notable Bridge invented and built by *Cæſar*, for paſſing his Army over the *Rhine*, himſelf at large deſcribes, remembring little or nothing nevertheleſs concerning divers other as great Works in *Gaul* and *Batavia*, ſuppos'd to be performed by him alſo. *Dion*, *Herodian*, *Eutropius* and other their Hiſtorians tell us, the *Romans* built the ſo famed Wall, commonly by us called the *Pict's Wall*, extending croſs over our Iſland from the *Iriſh* Sea to the *German* Ocean, above fourſcore *Italian* Miles in length, with many Towers and Fortreſſes erected upon it; when Works of as great Admiration in *Britain* they have paſt in Silence: thoſe wonderful Cauſeys made throughout the Land, by dreining and drying up Fens, levelling Hills, raiſing Valleys, and paving them with Stones of ſuch Breadth, that Wains might without Danger paſs one by another, not any ancient *Roman* Author (for ought appears) directly mentioning. Yet, who doubts them *Roman* Works? *I dare confidently avouch, the* Romans *by little and little founded and raiſed them up*, ſaith *Camden*. And why? mark I pray, becauſe, whilſt *Agricola* governed *Britain*, *Tacitus* tells us, *ſeveral Ways were enjoyned*. If then, becauſe *Tacitus* affirms in general Terms only, *ſeveral Ways enjoyned*, *Camden* confidently concludes them *Roman Works*, no *Roman* Hiſtory otherwiſe remembring them; why may it not, the ſame *Tacitus* telling us in like Manner, *Agricola exhorted the* Britains *in private, and helpt them in common, to build Temples, Houſes, and Places of publick Reſort*, as peremptorily be inferr'd, *Stone-Heng* was a Work by the *Romans*, though not particularly *Cam. fo.* 64.

Tacitus. Bede. ticularly remembred by them in their Stories? In a Word, *Temples* and Places of publick Resort, the *Romans* built here, and were the first that did so; leaving it to after Ages to find out by their *Manner* of *Building*, *Order* of *Building*, and *Power* and *Means* for *Building*, such lofty Ruins, as appears in this *Antiquity*, could be Remains of none but *Roman* Building.

The next thing to be enquired after, is, in what Time *Stone-Heng* built. Happily, about those Times, when the *Romans* having settled the Country here under their own *Empire*, and, together with bringing over *Colonies* reduced the natural Inhabitants of this Island unto the Society of civil Life, by training them *Camden fo. 63.* up in the Liberal Sciences. For, *then also* (saith *Camden*) *did they furnish the* Britains *with goodly Houses, and stately Buildings, in such Sort, that the Relicks and Rubbish of their Ruins cause the Beholders now exceedingly to admire the same, and the common sort of People plainly say, those* Roman *Works were made by Giants, of such exceeding great Admiration, and sumptuous Magnificence they are.*

This Relation of *Camden*'s reflects chiefly upon the Time of *Agricola*; nevertheless, that *Stone-Heng* (though fabled Giants Work) was then built, I dare not affirm; the great Works of the *Romans*, brought to Perfection in this Island, being not the Work of a Day. It hath been the Invention of wise *Romans* of old, affecting Civility, to raise goodly Buildings here; but the precise Times when, in things so far from all Knowledge, cannot be with any Certainty avouched. For my Part, I should choose to assign those Times for Building thereof, when the *Romans* in their chief Prosperity most flourished here, and refer the first Erection to the Time betwixt *Agricola*'s Government formerly mentioned, and the Reign of *Constantine* the Great: in Order to which, the Times rather somewhat after *Agricola*, if not during his own Lieutenancy, than next preceding *Constantine*. For, long before *Constantine* acquired the Sovereignty (which was not till the Year of our Lord three hundred and ten) the magnificent Splendor of that mighty *Empire* began sensibly to wane, and the Ambition of the great Captains of *Rome*, (some few excepted) tended rather to make Parties for obtaining the *Purple Robe*, than (after the Manner of their Ancestors) to eternize their Names by great and admirable Works, or patronizing good *Arts*; for want thereof they began likewise to decay apace; *Serly*, in his third Book, speaking of those Times, telling us, that *id temporis Architecti, si cum superioribus conferantur, rudiores & ineptiores extitisse videntur: In those Days although there were many Architects, yet, compared with such as lived in the preceding Ages, they were very rude and unskilful.* Besides, the Condition wherein this Island was, divers Years preceding *Constantine*, would not admit such Undertakings. For, by the civil Discord of the *Romans*, the *Britains* taking Occasion to make frequent Revolts, in hope to recover their lost Liberty, the *Romans* were put upon other manner of Counsels than to think of Building; namely, to reduce the *Britains* to their wonted Obedience, and keep the Province in some reasonable Quiet, by expelling the *Scots* and *Picts* (savage and perfidious *People* even

from Times of old) making daily Inroads and Incurſions thereunto.

Now, as for theſe Reaſons, it's not likely *Stone-Heng* could be built in the Times next before *Conſtantine*; ſo, by what follows, it will manifeſtly appear, it was not erected after his Reign. For, after his tranſplanting the Seat of the Empire into the Eaſt, and the Government of the then known World, under the *Romans*, diſtinguiſhed by *Eaſt* and *Weſtern* Emperors, a Deluge of barbarous Nations (like ſo many Locuſts) ſwarmed over all. Who, as with their vaſt Multitudes they oft had formerly attempted it, ſo thence forward, till bringing that mighty Empire unto its final and fatal Period, and thereby utterly deſtroying in like Manner all *Arts* and *Sciences*, together with *Architecture*, (not reſtored again, even in *Italy* it ſelf, until, as formerly remembred) they never deſiſted. Moreover, in the Times after *Conſtantine*, no *Temples* to Heathen *Deities* (ſuch as I ſhall make appear this *Antiquity Stone-Heng* was) were erected here, they being Times of defacing, rather than erecting idolatrous Places. For, moſt of the ſucceeding Emperors becoming *Chriſtians*, the tempeſtuous Storms of Perſecution were over, and the thick Clouds of Superſtition beginning to be diſſolved by the bright Beams of the Goſpel, and true Light of CHRIST, every where *Temples* were ſhut up againſt falſe Gods, and ſet open to the true GOD. According to that of *Gildas*, *No ſooner was the bluſtering Tempeſt and Storm of Perſecution blown over, but the faithful Chriſtians, who in the Time of Trouble and Danger had hidden themſelves in Woods, Deſerts, and ſecret Caves, being come abroad in open Sight, renovant Eccleſias ad ſolum uſque deſtructas, baſilicas ſanctorum martyrum fundant, conſtruunt, perficiunt*, &c. *Churches ruinate to the very Ground they reedify, Temples of holy Martyrs they found, build, and finiſh*, &c. So that, inſtead of idolatrous *Temples*, built in the Ages preceding *Conſtantine*, during his Reign and after, whilſt the *Romans* continued in any proſperous State here, by erecting *Chriſtian Churches*, they began generally to neglect, and ſuffer to fall to Decay, rather than new build *Temples* to their *Pagan* Gods. *Gildas.*

Theſe preſſing Occurrences therefore, to wit, civil Broils amongſt the *Romans* themſelves, frequent Inſurrections of the *Britains*, daily Inroads by the *Picts* and *Scots*, together with the *downfal* of *Paganiſm*, *decay* of *Arts*, and fatal *Ruin* of the whole *Empire*, making the Times both long before and after *Conſtantine* incompatible for undertaking ſuch Works as this *Antiquity*, it may ſafely enough be concluded, if *Stone-Heng* not founded by *Agricola*, yet erected it might be about fifteen hundred and fifty Years ago, in the Times ſomewhat after his Government, *the* Province *being formerly left by him in good and peaceable State*, the *Britains* reduced from *Barbarity* to Order and civil Converſation, and the *Romans* flouriſhing in all manner of *Arts* and *Sciences*. *Tacit. in Vit. Agr.*

Now, concerning the Uſe for which *Stone-Heng* at firſt erected, I am clearly of Opinion it was originally a *Temple*, it being built with all Accommodations properly belonging to a ſacred Structure. For, it had an Interval or ſpacious Court lying round about it, wherein the *Victims* for Oblation were ſlain, into which it was

unlawful for any profane Perſon to enter: It was ſeparated from the circumadjacent Plain, with a large Trench inſtead of a Wall, as a Boundary about the *Temple*, moſt conformable to the main Work, wholly expoſed to open View: without this Trench, the promiſcuous common Multitude, with Zeal too much, attended the *Ceremonies* of their ſolemn though ſuperſtitious Sacrifices, and might ſee the Oblations, but not come within them: it had likewiſe its peculiar *Cell*, with *Porticoes* round about, into which *Cell*, as into their *Sanctum Sanctorum* (pardon the Expreſſion) none but the *Prieſts* entred to offer Sacrifice, and make Atonement for the *People:* Within the *Cell* an *Ara* or *Altar* was placed, having its proper Poſition towards the *Eaſt*, as the *Romans* uſed. *Araæ ſpectent ad Orientem*, ſaith *Vitruvius*. And, that there hath been the Heads of Bulls, or Oxen, of Harts, and other ſuch Beaſts digged up, or in, or near this *Antiquity* (as divers now living can teſtify) is not to be omitted; for who can imagine but theſe were the Heads of ſuch as anciently there offered in Sacrifice? together with which alſo were heaped up great Quantities of Charcoal, happily uſed about the Performance of their ſuperſtitious Ceremonies. That the ancient *Romans* had Charcoal in Uſe amongſt them *Pliny* affirms. And when I cauſed the Foundations of the Stones to be ſearched, my ſelf found, and yet have by me ſhew the Cover of a *Thuribulum*, or ſome ſuch like Vaſe (I ſuppoſe) wherein *Choul*, in his Diſcourſe of their Religion, reports the ancient *Romans* uſed to carry Incenſe, Wine or holy Water, for Service in their Sacrifices, lying about three Foot within the Ground, near one of the Stones of the greater *Hexagon*.

Vitr. lib. 4. *cap.* 8.

Plin. lib. 16. *Tom.* 1. *lib.* 33. *Tom.* 2. *Roſin. lib.* 3. *Choul fo.* 217, 229.

The *Order* whereof this *Temple* conſiſts, according to the Rules of *Art* obſerved by the ancient *Romans* in Works of this Kind, is mingled of *Greek* and *Tuſcan* Work. For, as the Plainneſs and Solidneſs of the *Tuſcan Order* appears eminently throughout the whole *Antiquity*, ſo the Narrowneſs of the Spaces betwixt the Stones viſibly diſcovers therein the Delicacy of the *Corinthian Order*. Which Commixture amongſt the *Roman Architects* was very uſual, in Regard *Vitruvius* (in his fourth Book and ſeventh Chapter) treating ſomewhat largely (his Method otherwiſe conſidered) of ſeveral Sorts of the like compoſed *Temples*, mixt of the *Greek* and *Tuſcan* Manners, tells us; that, *Nonnulli de Tuſcanicis generibus ſumentes columnarum diſpoſitiones, transferunt in Corinthiorum & Ionicorum operum ordinationes: Some taking the Qualities of the Columns of the* Tuſcan *Order, transfer them into the Symmetry of the* Corinthian *and* Ionick *Works:* Whereby (to pleaſe themſelves it ſeems in their own Inventions) *efficiunt Tuſcanicorum & Græcorum operum communem ratiocinationem: They make of the* Tuſcan *and* Greek *Works one common Compoſure*, as the ſame Author likewiſe remembers.

Vitr. lib. 4. *cap.* 7.

The *Aſpect* of this *Temple*, by which we underſtand that firſt Shew which *Temples* make to thoſe that draw near unto them, is *Dipteros Hypæthros*, which is double winged about uncovered. *Dipteros circa ædem duplices habet columnarum ordines*, (ſaith *Vitruvius*) *Dipteros hath double Orders of Columns about the Temple. Hypæthros ſub divo eſt, ſine tecto*, (as the ſame Author) *Hypæthros is open to the Air, without a Roof.* The

Vitr. lib. 3. *cap.* 1.

The Manner of this *Temple* is *Pycnoſtylos*, or *narrow Spaces*. *Pycnoſtylos* is that Kind of *Temples*, which hath the Columns ſet thick, and cloſe together, *crebris columnis*, as *Vitruvius* alſo hath it. *Vitr. lib.* 3. *cap.* 2.

But it may be objected, though it appears from very good Authorities, the Artifice and Workmanſhip of this *Antiquity*, together with the *Scheme* which formed it, were *Roman:* and the *Order* of which conſiſting, invented in *Italy*, and ſo conſequently *Roman* in like Manner: as alſo, by the ſeveral peculiar Accommodations, the probable Relicks of *Heatheniſh* Sacrifices, and determinate Rules of *Architecture*, it was anciently a *Temple:* Nevertheleſs it appears not the *Romans* ever uſed any whatever profane Structure like this, much leſs any manner of *Temples* of this Kind of Invention, *Where the Temple lies open without Walls, ſurrounded only with Pillars.* For, that the upright Stones which make this Work *Stone-Heng*, are inſtead of them, may well enough be granted.

To this I anſwer, the learned in *Antiquities* very well know, thoſe things which Oblivion hath ſo long removed out of Mind are hardly to be diſcovered. Yet, as to the firſt Part of the Objection, that the *Romans* never uſed any whatever profane Structure like this, *Varro de re ruſtica* (as I find him cited by *Philander*) tells us, that they had in uſe amongſt them a round Building without any Walls, having a double *Order* of Columns round about, this he calls by the Name of *Tholus*, *ædificium rotundum, columnatum duplici columnarum ordine: A round Edifice* (ſaith he) *environed about with a double Order of Columns.* Which double *Order* of *Columns Pyrrho Ligorio*, a famous *Neapolitane Architect*, and great Diſcoverer of *Antiquities*, in his Deſcription thereof, deſigns without a Roof alſo. *Phil. in Vitr. lib.* 4.

But to come to their ſacred Works, which in regard of this *Antiquity*, are (it's true) of moſt Concernment, I find the *Romans* uſed (as *Vitruvius* witneſſeth) ſuch Manner of *Temples*. For (in his fourth Book, and ſeventh Chapter) he delivers, there were amongſt others two Forms of round *Temples*, commonly in Uſe amongſt them, the one called *Monopteros*, the other *Peripteros*. This had the *Cell* encloſed about with a continued Wall, and at a proportionate Diſtance from it, the Columns placed which made a *Portico* ronnd about it, clean different from *Stone-Heng:* the other made open, and inſtead of a Wall encompaſſed with a Row of Pillars only, having no encloſed *Cell* within it at all, as much conducing to our Purpoſe in hand. His Words are theſe, *Fiunt autem ædes rotundæ, è quibus aliæ ſine cella columnatæ conſtituuntur: They make alſo* (ſaith he) *round Temples, of which ſome are built without a Cell environed with Pillars only.* Theſe were without any Walls, (as his Commentator hath it) lying open to the Air. And truly (as I may preſume to ſay) from this very Manner the Invention of *Stone-Heng* was principally taken, in ordering whereof, the *Architect* diſdaining uſual and common Forms, of both the aforeſaid Forms compoſed one. For, taking the outward Circle from the *Monopteros*, he made it open alſo as in that, but inſtead of the continued Wall circularly encloſing the *Cell* of the *Peripteros*, *Vitr. lib.* 4. *cap.* 7.

Ædes ſacræ Templa dicta fuerunt, quòd eſſent quaſi ædes Deorum. Roſin. lib. 2. *cap.* 2. *Dan. Barbar.*

Peripteros, at *Stone-Heng* he made only an *Hexagon* about the *Cell*, leaving the ſame open in like Manner. And, as *Hermogenes* (whom I ſhall have Occaſion to remember again) to illuſtrate his Work, leaving out the inner Row of Pillars, made a ſingle *Portico* about the *Temple* at *Magneſia*, whereby it came to be a new Invention, for which he is famous to Poſterity; ſo the ſubtile *Architect*, whoſoever he was, to ennoble this his Work, adding the ſaid *Hexagon* here, made a double *Portico* round about this *Temple*, and thereby a new Invention likewiſe, no leſs famous to ſucceeding Ages. Our *Antiquity Stone-Heng* had otherwiſe been of the ſelf ſame *Aſpect* without a *Cell*, as *Vitruvius* hath before delivered. That *Temple Monopteros* was environed with a Row of Pillars; this *Temple Stone-Heng*, inſtead of them, ſupplied with a Rank of Pilaſters (as they may well be called) continuing round about it. That lay open to the Air without any Walls: ſo doth this at *Stone-Heng*. That had over the Pillars an *Architrave*, *Freeſe*, and *Cornice*, the *Order* being delicate: this at *Stone-Heng*, over the Pilaſters an *Architrave* only, as moſt conformable to the Solidneſs of the *Order* and Plainneſs of the Work.

Thus it fully appears, the ancient *Romans* uſed to erect *Temples, which lay open without Walls, ſurrounded only with Pillars*, in Invention like this at *Stone-Heng*. But let us ſee whether the Form *Monopteros* had any Roof over it. That the *Romans* had *Temples* uncovered, and without Roofs, like *Stone-Heng*, is in Part already, and ſhall more manifeſtly be hereafter proved: and, ſearching curiouſly into their *Antiquities*, it will be found the greateſt, moſt ſplendid, and moſt magnificent Work of all others, which the *Ancients* made for Service of their *Deities*, were thoſe Kind of *Temples* of the *Aſpect Hypæthros*. Whether the *Monopteros* was one of that Kind, appears not yet, and *Vitruvius* is very obſcure therein; nevertheleſs, that it was built without a Roof, I ſhall illuſtrate by theſe Reaſons.

Firſt, *Vitruvius* tells us not it had a Roof; for, in his Precepts of all ſeveral Kinds of *Temples*, after he hath delivered the *Aſpect*, *Form*, and *Manner* of them with much Exactneſs, he omits not throughout his fourth Book to demonſtrate, as well the Contignation, as Proportion of Timbers of the Roofs belonging to all thoſe *Temples*, which had any; and when vaulted he gives us likewiſe the Form thereof, if the *Temples* ſo covered: but, in the Deſcription of the Form *Monopteros*, there is no Manner of Timber Work, nor Form of Vault, nor the leaſt Word mentioned of any Roof at all, in what Place ſoever throughout his whole Work ſpeaking thereof. In which Reſpect, conſidering all *Temples* having Roofs, thoſe Roofs are deſcribed by *Vitruvius*, and that he deſcribes no Roof belonging to this, it muſt neceſſarily follow, the *Temples* in Form *Monopteros* had no Roofs over them.

Again, after giving the Proportion of the *Architrave* over the Columns of the *Monopteros*, he ſaith, *Zophorus & reliqua quæ inſuper imponuntur, ita uti in tertio volumine de ſymmetriis ſcripſit: The Freeſe and other Ornaments laid upon them, are in his third Book of Symmetries made mention of.* Now, in his third

Book, he only treats of Proportions, and not one Word is ſo much as mentioned by him of any manner of Roofs at all, only in the cloſe of the ſaid Book, he gives the Proportion of Frontiſ-pieces belonging to quadrangular *Temples:* the ſame Referment in like Manner he makes for the Ornaments of the *Peripteros*, and withal proceeds to a full Deſcription, in what manner the Roof of its *Cell* was made, which, queſtionleſs, he would likewiſe have done in the other Form, if it had been covered. For, he ſaith, whatever is to be laid above the *Freeſe* of the *Monopteros*, is, as ſet down in his third Book: but, in his third Book, there is not one Word mentioned of any Roofs; the Concluſion then follows the *Monopteros* was without a Roof.

Laſtly, he poſitively tells us it was *ſine Cella, without a Cell:* now the *Cell* (and which for Diſtinction ſake I have ſo called in deſcribing this *Antiquity*, becauſe it was applied to the ſame Uſe, to perform their ſacred Rites in) was indeed, properly, the inner, or chief Part of the *Temple*, *quam nos corpus Templi vulgò dicimus, we commonly call it the Body of the Church*, which encloſed with Walls was covered with a Roof, as *Vitruvius* declares in the Form *Peripteros, tecti ratio ita habeatur*, &c. *The Manner of the Roof* (ſaith he) *was thus*, &c. But, the *Monopteros* was without a *Cell*, and conſequently without a Roof alſo, as having no Walls to bear it. For, in regard of the Manner of the *Architecture*, the Pillars ſtanding in *Iſland* (as we ſay) the Work could not ſecurely bear a Roof, if made of any great Capacity: either, therefore, they made *Temples* of this Form very little (in which Reſpect only, *Palladio* ſuppoſeth it might be vaulted) inconſiſtent with the *Roman* Greatneſs, or elſe, like *Stone-Heng*, they were wholly uncovered and roofleſs. Howſoever, it is manifeſt, the *Aſpect* was juſt the ſame. And if I ſhould ſay, the Ruins of one after the ſame Form alſo, remains yet in *Oxfordſhire*, which the common People uſually call *Rolle-rich-ſtones*, take it but as my Conjecture only, as likewiſe one or two built after the like Manner in *Scotland*, no Man unleſs *Hector Boetius* knowing by what Kings. *Bern. Baldo.*

Moreover, the Proportions appearing in this *Antiquity Stone-Heng* are much conformable to thoſe aſſigned by *Vitruvius* to the Parts of the *Monopteros:* he tells us, *Tribunal habent & aſcenſum ex ſuæ diametri tertia parte: they had the Tribunal*, (by which is underſtood that Level upon which the *Temple* placed) *and the Aſcent, conſiſting of one third Part of the Diameter.* So at *one-Heng*, the Work it ſelf is one *third Part of the Diameter* of the Circumvallation: and, according to the Proportion allowed by him to *the Aſcent*, it ſeems thoſe *Temples* were ſited more ſtately than others, (by Conſequence great alſo) and certain it is, whoſoever views this *Antiquity* attentively with Judgment, upon the Place where remaining (for the *Folio* being too little I could not expreſs it in Deſign) and doth allow a proportionate Depth to the Trench ſurrounding it; conſidering alſo, together therewith, the Level of the Plain lying without; he will then find it ſtanding upon ſuch a riſing Ground, that the *Aſcent* unto it was not much leſs magnificent, than what *Vitruvius* hath declared.

Furthermore, beſides the aforementioned round *Temples*, *Vitruvius* in the ſame Chapter tells us, that, *generibus aliis conſtituuntur ædes, ex iiſdem ſymmetriis ordinatæ, & alio genere diſpoſitiones habentes: The* Romans *built them after other manner of Inventions, following the ſame Proportions, and having their Diſpoſures after another Kind.* Of which, if vouchſafed to Poſterity the Deſcriptions, ſome of them might have been found, not only agreeable in *Aſpect*, but happily of the very ſelf ſame Form alſo, as this *Temple Stone-Heng* doth appear.

Now conſidering this Diſcourſe may happen into the Hands of thoſe, who cannot by Words ſo eaſily apprehend things of this *Art*, I have for their Satisfaction brought into *Deſign*, the Plans of both the aforeſaid *Temples* mentioned by *Vitruvius*, whereby their Conformity with *Stone-Heng*, and the Invention thereof taken from them, is more clearly manifeſted.

A

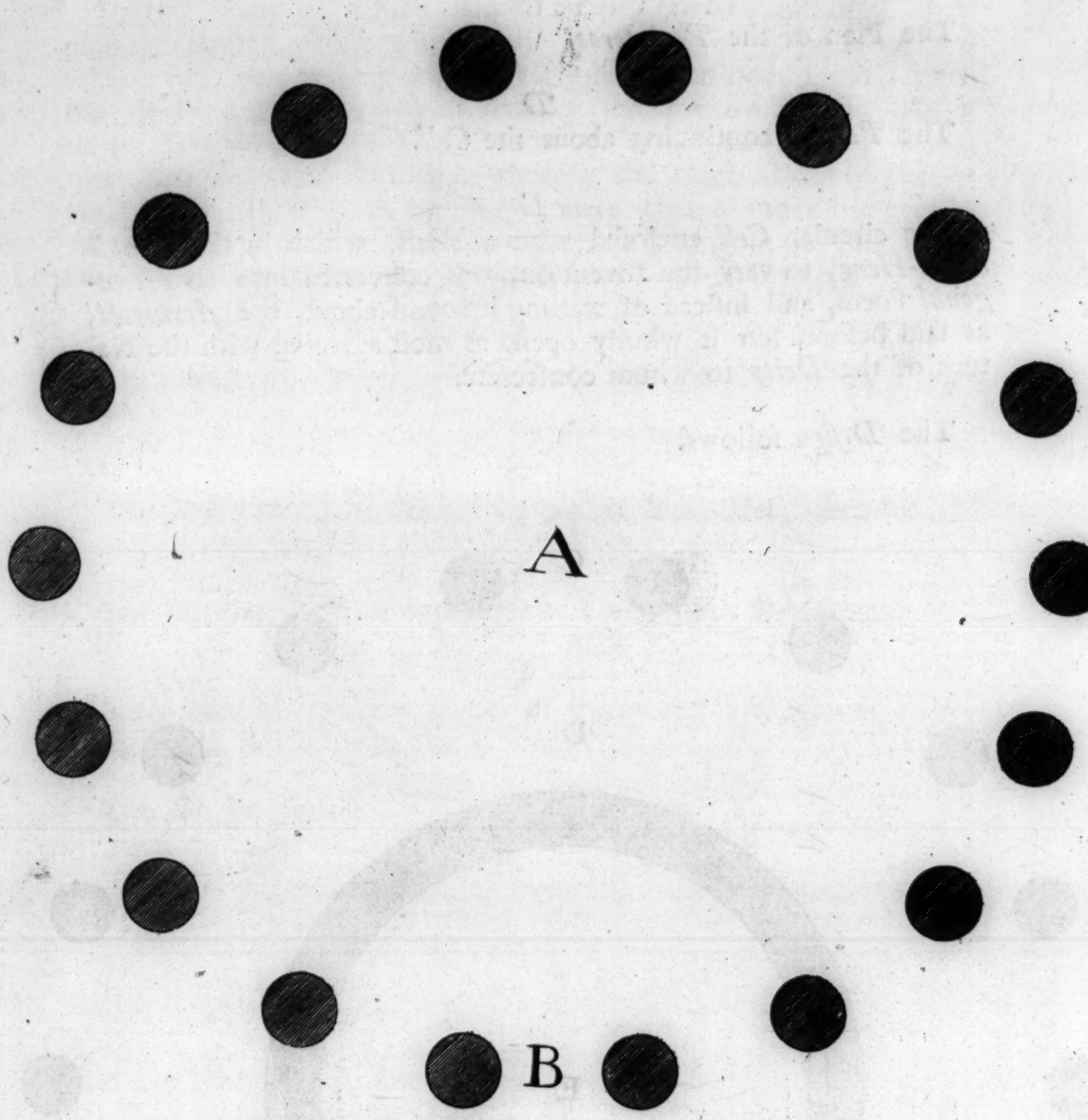
The Plan of the *Monopteros*.

B

The *Order* of *Pillars* which continued round about it, to which the outward Circle (of Pylaſters) in this *Antiquity Stone-Heng*, directly correſponds, as will appear in the ſecond Figure thereof, formerly deſcribed by the Letter *I*.

The *Deſign* follows.

The


A
B

C

The Plan of the *Peripteros.*

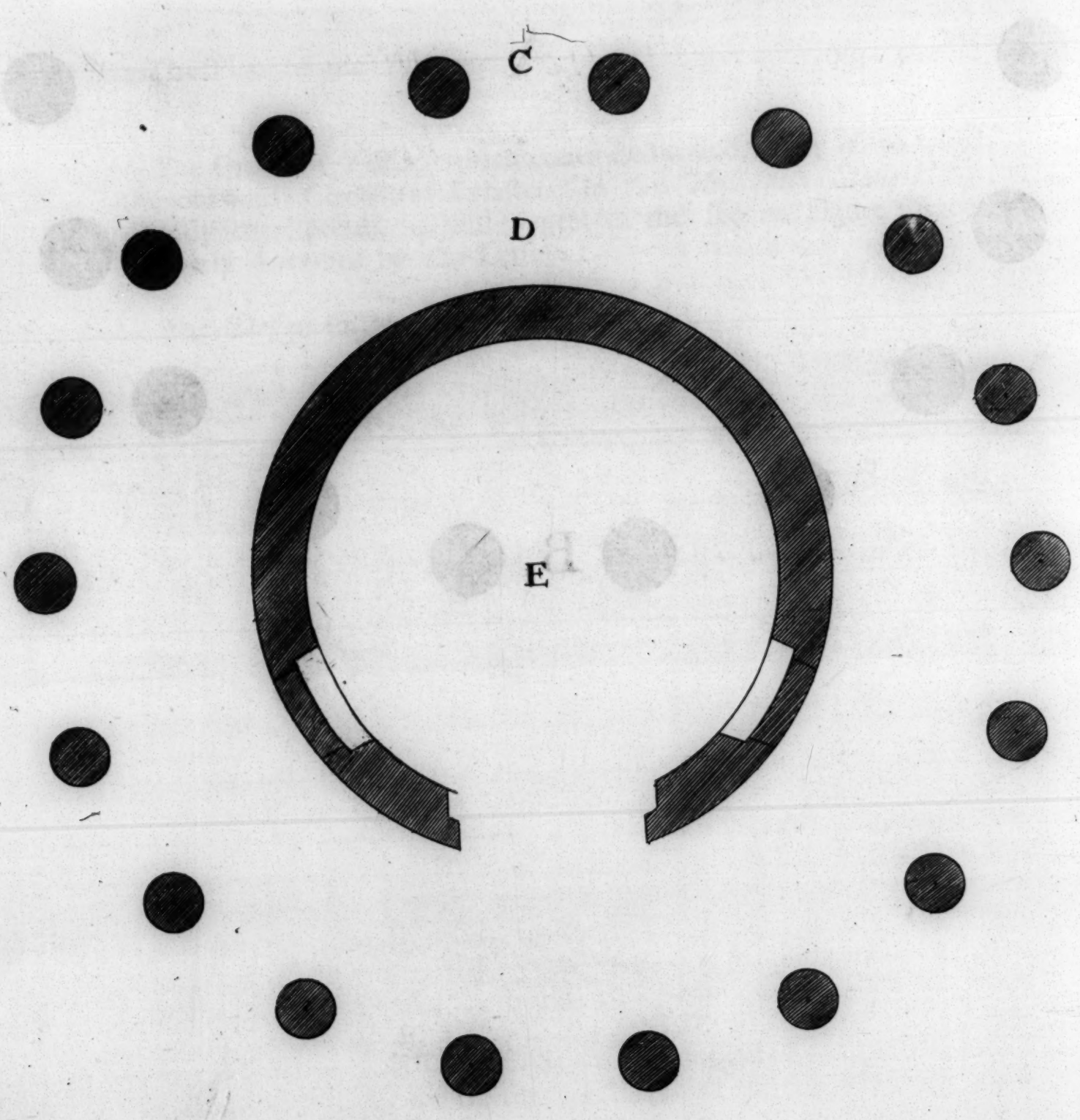
D

The *Portico* continuing about the *Cell.*

E

The circular *Cell* encloſed with a Wall, which in the *Temple Stone-Heng*, to vary the Invention, was converted into an *Hexagonal* Form, and inſtead of walling it round about, the *Architect*, as ſaid before, left it wholly open, as moſt agreeing with the Nature of the *Deity* to whom conſecrate.

The *Deſign* follows.



By

By the Plans of which ſaid *Roman Temples*, although it is plainly manifeſt, from whence the Invention of *Stone-Heng* was taken; yet, that it may more clearly be underſtood, I have, unto the *Order* of Pillars which makes the *Portico* of the laſt of thoſe *Temples*, applied the *Architectonical Scheme* by which our *Antiquity* was formed; whereby the Interſection of the ſeveral Triangles fully demonſtrates after what Manner the greater *Hexagon* made open at *Stone-Heng*, was raiſed from the ſolid Wall environing the *Cell* of the *Peripteros*.

F

The Rank of *Pillars* which made the *Portico* of the *Peripteros*.

G

The *Architectonical Scheme* by which *Stone-Heng* formed.

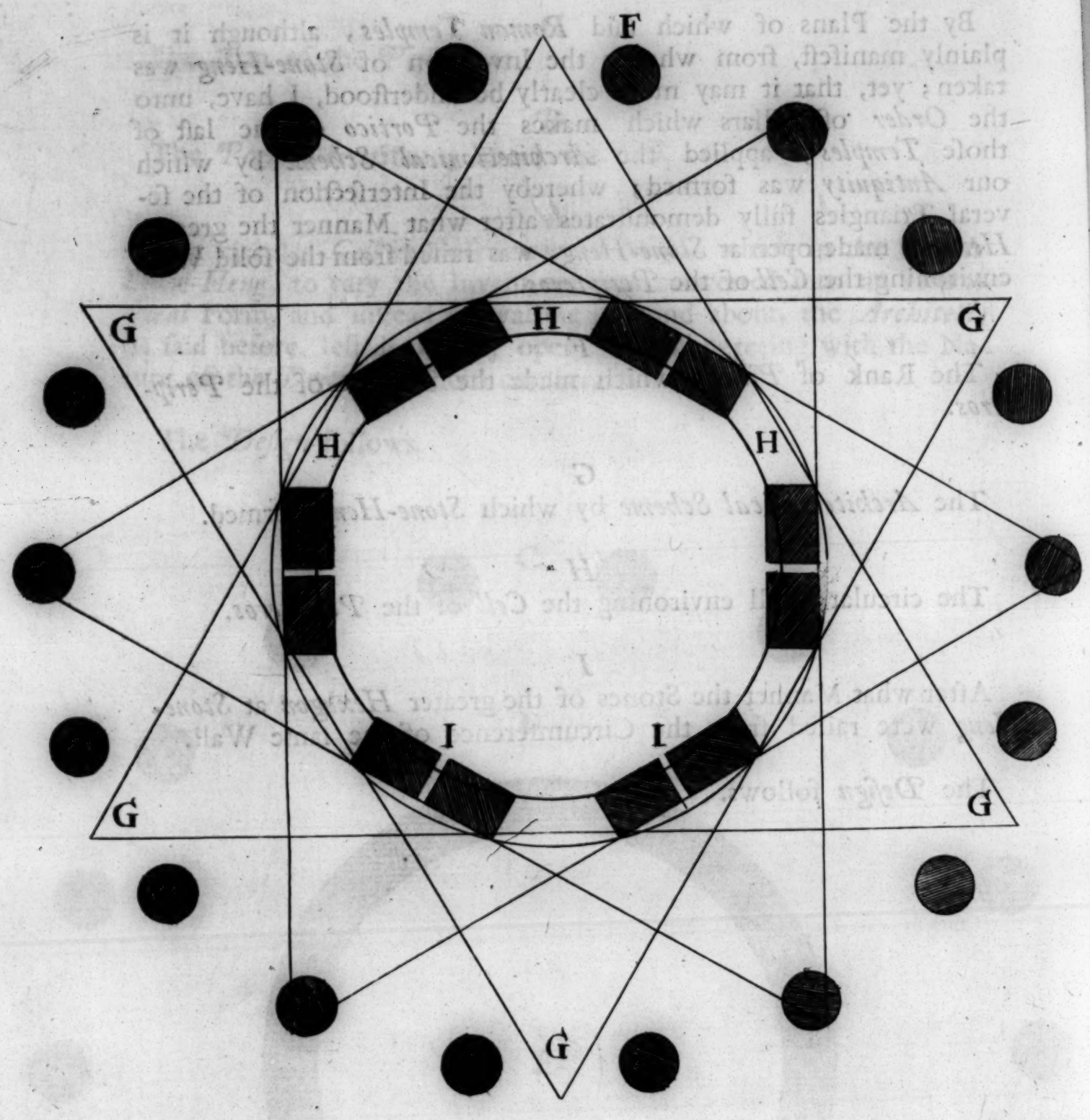
H

The circular Wall environing the *Cell* of the *Peripteros*.

I

After what Manner the Stones of the greater *Hexagon* at *Stone-Heng* were raiſed from the Circumference of the ſame Wall.

The *Deſign* follows.



But, before deliver my Judgment, unto which of their *Deities* this *Temple Stone-Heng* was anciently dedicated by the *Romans*, I ſhall give you ſome Cuſtoms in Force amongſt the *Ancients*, relating the *Decorum* uſed by them, in building their Particular *Temples:* whereby, thoſe ſeveral Opinions, ſeemingly concluſive to whom *Stone-Heng* ſacred, may more evidently appear invalid, and my own more apparently probable. Thoſe therefore that endeavour the ſearching out *Antiquities* of *Architecture*, muſt, amongſt others, eſpecially preſcribe to themſelves five things to be guided by, *viz. The Situation, Aſpect, Manner, Form,* and *Order* of the Work, as in Uſe amongſt the *Ancients*. For, inventing the ſeveral Ornaments of *Architecture*, at firſt for Honour and Diſtinction only of their *Deities*, they appropriated to each of them particular *Situations*, preciſe *Forms*, peculiar *Orders*, according to the ſeveral Qualities, in regard whereof adored by them.

The

The *Situation* of the *Temples* to *Venus*, *Mars*, *Vulcan*, they ordained to be choſen without their Cities, as thoſe which moved Men's Minds to Laſciviouſneſs, Wars, and Devaſtations. Within their Cities they placed the *Temples* of the Patrons of *Chaſtity*, *Peace*, good *Arts*: and of ſuch Gods alſo, to whom the Protection of their Cities committed. To *Pallas*, *Mercury*, and *Iſis*, the chief Preſidents of Artificers and Merchants, they built *Temples* near the Market Places, or upon the Market Places themſelves. To *Apollo* and *Bacchus* near the *Theater*. To *Hercules* near the Cirque or *Amphitheater*. Unto *Æſculapius* and *Salus* in Places, moſt of all others healthful, and near to pure Streams and Waters; becauſe the infirm People, coming out of a peſtilent and contagious *Air*, to that which was good and healthful, by drinking thoſe Waters might the ſooner, and with leſs Difficulty be recovered, whereby Zeal to thoſe ſuppoſed *Deities* encreaſed.

The *Aſpect Hypæthros*, mentioned before, of which *Stone-Heng* appears built, was proper only to ſome of their Gods, as ſhall be remembred in due Time: the other *Five* (needleſs here to name) were indifferently diſpoſed, ſometime to one, and ſometime to another *Deity*, as the Magnificence of the *Temples* to be built required, and, as to be made with *Porticoes* or without.

The *Manner*, which *Vitruvius* diſtinguiſhes into five Kinds, according as the Intercolumns are of five ſeveral Proportions, was only ſo far forth peculiarly appropriated to their *Deities*, as it was agreeable to the proper *Order*, otherwiſe they followed the Greatneſs of the Work.

But, to each of them appropriating particular Forms of *Temples*; to ſome of their Gods they made them of a round Form, to others quadrangular, to others of many Angles: ſome of them having their *Temples* covered, with Roofs over them; others again built uncovered, without any manner of Roofs at all: as, our *Antiquity Stone-Heng*.

Laſtly, the *Order* of which they built them was ſo diligently obſerved, according to the peculiar Qualities of their *Deities*, that ſeldom or never they varied; as in fit Place I ſhall remember. Theſe aforeſaid Rules alſo were ſo firmly obſerved by the *Ancients*, that even at firſt Sight the *Roman Architects* of old were able to judge, to what *Deity* this or that *Temple* ſacred: and the modern *Italian Architects*, by the Ruins of them at this Day, give ſuch notable Teſtimonies towards the Diſcovery of them, as are very hardly to be contradicted. Whoſoever deſires more of this, may read *Vitruvius*, *Leo Baptiſta Albertus*, and other Authors writing of *Architecture*. That then we may arrive to a Degree of Certainty unto whom our *Stone-Heng* anciently dedicated, ſome ſuch *Deity* of the *Romans* is to be found out, in whoſe Honour they built *Temples*, not only in ſuch *Situations* as this at *Stone-Heng*, but with whoſe Nature or Quality the *Form* and *Aſpect* thereof may be agreeable alſo, and the *Order proper*. For, whoſoever goes about to enforce other Reaſons, do, as I conceive, but beat the *Air*, neither can they reduce this *Antiquity* to any probable Original.

To which of the *Roman* Deities *Stone-Heng* conſecrated, are, as I ſaid before, ſeveral Opinions. Some preſume it ſacred to *Diana*, but upon what Ground their Conjecture is raiſed, conſidering both the *Aſpect* and *Manner* of this *Temple* utterly different from thoſe the *Ancients* uſed to dedicate to Her, I cannot conceive; for, the *Manner* of the *Temples* erected to *Diana*, was *Diaſtylos*, i. e. *columnis amplius patentibus*, made with large and void Spaces: the *Aſpect* of that at *Epheſus* was *Dipteros*; that at *Magneſia Pſeudodipteros:* which *Manner Hermogenes* inventing to ſave Expence and Labour, though he left out the *Order* of Pillars within, and thereby the *Portico* came to be more large, yet the *Aſpect* continued ſtill the ſame. And, as in the *Aſpect* and *Manner*, ſo likewiſe in the *Order* and *Form* it's different: that at *Epheſus* aforeſaid being of the *Ionick Order*, the *Order* peculiarly appropriated to *Diana*, and Quadrangular: of the ſame *Form* alſo was that at *Magneſia* aforeſaid, and ſo likewiſe the *Romans* built them, as by the now Church of St. *John* Evangeliſt at the *Latian*, or *Latine* Port, anciently the Temple of *Diana*; and that in Mount *Aventine* alſo, the Chief of her *Temples* in *Rome*, fully appears. The *Situation* of the Temples dedicated to her, was in Groves, whence *Vitruvius* calls her grovy *Diana:*

Vitr. lib. 3. *cap.* 1, & 2.

Fab. Cal.

Vitr. l. 4. *c.* 7.

> *Ecce ſuburbanæ templum nemorale Dianæ*, ſaith *Ovid.*
> *See where* Diana's *grovy Temple ſtands.*

In which Sort *Virgil*, *Pliny*, and other Authors alſo tell us her Temples were always ſited. The *Architecture* therefore of the Temples to *Diana*, and this at *Stone-Heng* being ſo far different, there is no probable Reaſon *Stone-Heng* ſhould be ſuppos'd dedicated to her.

Moreover, whether or no this Opinion may be conſiſtent with any of thoſe Qualities, the Ancients endowed this Goddeſs with, let us examine further the Nature of the Deity it ſelf. Is *Stone-Heng* conſecrated to *Diana* becauſe ſhe preſided over Ways? what publick Roads then, or common High-ways are to be read of, which anciently led over the Downs near this *Antiquity?* The moſt ancient Ways we meet with, and which the *Romans* firſt made in this *Iſland*, as *Camden* ſets them down, are four, *Watling-ſtreet*, *Ikemild-ſtreet*, *Ermin-ſtreet*, and the *Foſs*. *Watling-ſtreet* led through *Verolamium* directly as it were by a ſtrait Line to the Weſt Side of *Leiceſterſhire*, and from thence through the Northerly Counties into *Wales*. *Ikemild-ſtreet* began in the Country of the *Iceni*, tending Eaſtward. *Ermin-ſtreet* in the ſame Quarter, running through *Cambridgeſhire*, *Huntingdonſhire*, and ſo on towards *Lincolnſhire* led the right Way into the Northern Countries on that Side: (this Street-way, haply, may be that which among the Inhabitants paſſeth now by the Name of *High Dike.*) The *Foſs* paſſing through *Warwickſhire*, came down to *Stow* on the *Would*, thence to *Cirenceſter*, from *Cirenceſter* continuing on towards *Bath* and beyond it to *Somerton* into the Weſtern Provinces: the Ridge whereof is yet to be ſeen in divers Places of that Tract. All of them lying ſo far from *Stone-Heng*, that none of them are remembred to come nearer than *Cirenceſter* to any Part of the Plains

Nat. Com. lib. 3. *cap.* 18.

Cam. fo. 64.

Cam. fo. 517.

Ibid. fo. 366.

whereon it ſtands, and therefore in this Reſpect there can be no Cauſe to imagine this *Antiquity* ſhould be dedicated to her. Or, is *Stone-Heng* ſacred to *Diana*, becauſe ſhe was the Patroneſs of Gates? for which Reaſon the Ancients built her Temples, either near to them within their Cities, or not far from them in the pleaſant Suburbs. But what Cities or Places, having any ſuch Gates, were ever found anciently ſo near *Stone-Heng*, as might Cauſe the Dedication of ſo great a Work to her? ſurely none. Or, is *Stone-Heng* hallowed to *Diana* becauſe ſhe had the Tutelage of Mountains? if ſo, then where are thoſe Mountains to be found near this *Antiquity* on *Salisbury* Plains? which Plains, North, South, Eaſt and Weſtward, through the midſt of *Wiltſhire*, are ſo open, that they terminate the Horizon. If any ſuch Mountains there, why do all Hiſtorians call them Plains? But admit Mountains ſometimes on *Salisbury* Plain, what then became of them? were they removed by Earthquakes, ſwallowed into the Ground by an *Hiatus* of the Earth, or levell'd by Inundations? then let it be made apparent when ſuch like Accidents fell out. Or is *Stone-Heng* dedicated to *Diana*, becauſe ſhe delighted to bath her ſelf in Fountains and freſh Springs? where are thoſe Fountains and freſh Springs to be found? haply, in the utmoſt Borders they may be had, none certainly in the Body of the Plains, or any thing near *Stone-Heng*: Spring Veins being not there to be found, unleſs by ſinking Wells or Pits very deep, which the Inhabitants are enforced to make in ſeveral Places for watering their Sheep, and as glad they are there, as the Patriarchs of old in the Deſerts of *Canaan*, to come by them. Or is *Stone-Heng* ſacred to *Diana*, becauſe reputed Goddeſs of Hunting? then, whoever deſirous of a Temple for her, may find it in *Daphne*, the anciently famous Suburbs of *Antiochia*, where was not only a Temple dedicated to her, but an *Aſylum* alſo, as *Strabo* witneſſeth: *Strabo lib. 16.* ſuch Places only being held proper for her Myſteries, where interven'd variety of Pleaſures, goodly ſhadowy Groves, delicate Walks, and pleaſant Springs of moſt cool and freſh Waters. In the midſt of theſe Delights the Ancients ſited her Temples, not in wild Downs, or vaſt Plains, ſo wide and open that hardly ſee from one Side of them to another, affording neither Shelter for Travellers againſt canicular Heats, nor Succour for Cattel againſt the boiſterous Blaſts of bluſtering *Boreas*. Laſtly, is *Stone-Heng* dedicated to *Diana*, becauſe the ſuppoſed Guardian of Woods? then remains it to be made apparent by them, thoſe Plains in ancient Times bore another Countenance than at preſent. That they were full of Foreſts, Woods, and Groves, with variety of Lawns, repleniſhed and ſtored with ſuch Sorts of Game, and wild Beaſts in chaſe, whereof *Diana* and her Companions are ſaid to recreate themſelves: from whence ſome are of Opinion ſhe was called *Diana*, as much as to ſay *Deviana, quoniam venantes per devia & ſilvas deviare ſolent, captantes feras: Becauſe of Huntſmen deviating or wandring out of the Way, through uncouth Paths and Woods, in Purſuit of their Game.* That thoſe Plains afforded as much Pleaſure and Delights as the *Theſſalian Tempe*, the *Syrian Daphne*, or what Place elſe as famous where her *Temples* anciently ſtood: and, in what unknown Age they were diſafforeſted and laid waſte. *Roſin. lib. 2. cap. 7.*

Which, if ever ſo, certainly ſome Signs thereof would remain, or at leaſt be found there, as well as in other Parts of the Iſland, in Times paſt overgrown with Woods. As in *Angleſey* formerly mentioned; in *Cheſhire*, where, in digging their Marl-pits are often found huge Trees, demonſtrating to Poſterity the Foreſts there anciently growing; in the Iſle of *Axholm* in *Lincolnſhire*, where the Inhabitants have hardly any Fewel, but what ſuch Trees afford ſo digged out of the Earth; in *Somerſetſhire*, where I my ſelf have ſeen Trunks of Trees lying under Ground, and expreſſing the Places in Times paſt overgrown with Trees, very few or none being in thoſe Places now ſtanding. Beſides, ſome remembrance of the aforeſaid Foreſts and Woods Hiſtory queſtionleſs would yield; now what Occaſion ſoever Hiſtorians take for mentioning this Tract, not one Word is delivered by them to that Purpoſe, all unanimouſly conſenting 'twas never other than at preſent an open and champain Country. A Theater on which *Bellona* often diſplayed her bloody Enſigns, and acted ſeveral Tragedies in Times of old: A Field of *Mars*, where *Romans*, *Saxons*, and after *Danes*, for obtaining the Dominion of this Iſland, decided their ambitious Controverſies. Of which Actions we have viſible Teſtimony unto this Day, witneſs thoſe Burrows, and Places where they caſt the Bodies of their ſlain, over all Quarters of the Plain diſperſed, which in long Time are ſo ſhrowded by Nature with ever growing Graſs, that their Memory will remain by their Sepulchres to all Poſterity; that which conſumes all Works of Art, making them ſtill more freſh and flouriſhing: witneſs Spoils of War there frequently digged up, as formerly remembred: ſeveral encamping Places of thoſe ſeveral Nations in all Parts of the Plain even yet appearing, no Place in the whole Iſland, reſpecting the Circuit, having more Remains of them: alſo that huge Trench, mentioned before by the Name of *Wanſdike*, running through the very Bowels of them, ſuch manner of Trenches appearing no where in any Part of *England* beſide, ſaving where the like Plains intervene; ſo at *Newmarket Heath* the like Trench, vulgarly called *Devil's Dike*, as if *made by Devils, not by Men*, is to be ſeen; though in ancient Times it was the Limits of the Kingdom of the Eaſt *Angles*, and it took End, as *Camden* very well obſerves, *where the Paſſages by Reaſon of Woods grew cumberſome:* Which, if the like be granted for *Wanſdike* (as is very probable, it ending alſo with the Plains) then without Controverſy there were no more Woods in Times of old on *Salisbury* Plains than at this Day, it running overthwart them, as in a direct Line from Eaſt to Weſt. And who knows not, that other manner of Fortifications than running Trenches upon direct Lines are to be caſt up for Defence of woody Situations? But why urge more Authorities, when the Inhabitants of the Country tell us, the Soil or Ground being hot, dry, and chalky is altogether improper for the Growth of Trees. Thus then the Situation of the Place, ſo antipathizing in all Reſpects with the Nature and Qualities anciently attributed to *Diana*, and the *Manner*, *Form*, and *Order* of this *Antiquity* ſo contrary to the Cuſtom uſed by the *Ancients* in erecting her *Temples*, no Reaſon wherefore this *Temple*

Cam. fo. 490.

Stone-Heng ſhould be conceiv'd as erected for Celebration of the ſuperſtitious Ceremonies anciently aſcribed unto her *Worſhip.*

Some, again, would have *Stone-Heng* conſecrated to *Pan*; becauſe *Pan* a *Greek* Word ſignifying the *Univerſe*, under him the whole Frame of *Nature* was adored. And therefore, the *Ancients* made his Statues with Horns, ſaith *Servius*, expreſſing thereby the Beams of the *Sun*, and Horns of the *Moon*; thoſe iſſuing from his Forehead, and turning upwards towards *Heaven*, as *Boccace* will have it, ſignified the Celeſtial Bodies: feigning alſo, as the World moves with extraordinary Swiftneſs, he excelled likewiſe in ſpeed of running. By the purple, ruddy, and enflamed Face, attributed to *Pan*, that pure Fire, above all other *Elements* holding his Place in the Confines of the Celeſtial Spheres, was demonſtrated: by his large long Beard deſcending down upon his Breaſt, the two ſuperiour Elements, *Air* and *Fire*, of a maſculine Nature, ſending down their Impreſſions upon the other two, naturally Feminine, was ſhewed: by the ſpotted Skin covering his Breaſt and Shoulders, the eighth Sphere wholly embelliſhed with glorious Stars; inveloping in like Manner all appertaining to the Nature of ſublunary Creatures was repreſented: by the Sheep-hook which he held in one Hand, Nature's Dominion over all things (according to *Boccace*) was ſignified: and as *Servius* ſaith, becauſe this Staff or Rod was crooked, the Year revolving into it ſelf, was thereby expreſſed: in the other Hand holding a Pipe, conſiſting of ſeven Reeds, whereby the Celeſtial Harmony conceived by ſome to have ſeven Sounds, and ſeven different Tunes, according to the Number of the *Planets*, and their *Spheres* which are ſeven, was ſo ſet forth.

After this Manner *Mythologiſts* diſcourſe of *Pan*, with various Opinions, according to the ſubtile Niceties of their ſeveral Fancies: and in theſe Reſpects, as having Relation to the *Heavens*, this *Antiquity Stone-Heng* is imagined ſacred to *Him*. 'Tis true, if *Mythology*, and not demonſtrative Reaſons, were to be fixt upon in matters of *Architecture*, the former Conceptions might be ſome Ground to frame Conjectures *Stone-Heng* ſacred to *Pan*. But, *Architecture* depending upon Demonſtration, not Fancy, the Fictions of *Mythologiſts* are no further to be embraced, than as not impertinently conducing to prove real Truths. Wherefore, the aforeſaid ancient Rules for building *Temples* conſidered, and comparing the *Order*, *Form*, *Aſpect* and *Situation* of the *Temples* to *Pan*, with the like in this *Antiquity*, ſo much Contrariety is found betwixt them, as may convince any reaſonable Judgment *Stone-Heng* not dedicated to *Him*.

Pan paſtorum, venatorum, & univerſæ vitæ ruſticanæ præſidem crediderunt Antiqui, ſaith *Natalis Comes*. *Pan* was the reputed *God* amongſt the *Ancients, of Shepherds, Huntſmen, and all thoſe that led an agreſtick Life.* The ſame Author alſo calling him *Piſcatorum Deum*, the *God of Fiſhermen* as well as *Shepherds*. *Arcadibus Deorum antiquiſſimus & honoratiſſimus eſt Pan*, ſaith *Dionyſius*: *Pan is the moſt ancient, and moſt honoured Deity of the Arcadians.* And in *Arcadia* it ſelf, where he was principally adored, they built his *Temples* for the moſt Part in Towns of the ſame

Nat. Com. lib. 5.

Dion. Hali. lib. 1. Roſin. lib. 2.

Form

Form and *Order* as to *Juno:* In the *Town* of *Heræa, habet Pan templum ſuum* (ſaith *Pauſanias* in his Deſcription of *Arcadia*) *quod olim* Junoni *dicatum fuit*; Pan *had his Temple which anciently was dedicated to* Juno. Now, the *Order appropriated* to *Juno* by the *Romans*, was the *Ionick*, as is manifeſt from *Vitruvius*, who tells us, *To Juno, Diana, and Bacchus*, and to the other *Deities* of the ſame Quality, *they built Temples of the Ionick Order*. The *Form* in like Manner of her ſacred Structures was quadrangular, as in Mount *Aventine*, in *foro Olitorio* (or the Herb Market) in Mount *Quirinal*, and elſewhere amongſt the *Romans* the *Ruins* of her *Temples* do evidently witneſs: as alſo, her *Temples* anciently at *Argos*, and amongſt the *Elians* in *Greece*, built of the like *Form*, and of the *Dorick Order*. But this *Antiquity* is of the ſevere *Tuſcan* Work, and of a round Figure. The *Temples* to *Pan* had a *Portico* only in *Front*, at *Stone-Heng* it continues round about the *Cell*. The *Temples* to *Pan* were not expoſed to the open *Air*, and built uncovered as *Stone-Heng* was, but had Roofs upon them. For, *Ignis ei perpetuus ardebat*, therein *they kept perpetual Fire*, as at *Acaceſium* a *Town* alſo of the *Arcadians*; all *Temples* wherein they kept ſuch Fires being covered, as the *Temple* to *Apollo* at *Delphos* amongſt the *Greeks*, and to *Veſta* at *Rome* amongſt the *Romans*. But, if at any Time they did erect them diſtant from a *Town*, reſerving always the *Form* and *Order*, they choſe ſuch Situations as wholly environed with Trees; for Example, the *Temple* to *Pan* in Mount *Lycæus*, was compaſſed in with a thick Wood, *condenſo circumſeptum luco*, as *Pauſanias* hath it: ſo likewiſe, that *Temple* ſacred to *Him* in the *Parthenian* Foreſt, according to the ſaid Author. Now, this *Temple Stone-Heng* is ſited in an open champain Country, where ſcarce a Buſh or Tree, much leſs thick Woods or Foreſts, to be ſeen throughout the whole Plain; nor was there ever any in Times of old as Hiſtory remembers; and the Nature of the Soil, as I am informed, is no wiſe proſperous for their growing there, as is ſufficiently before declared.

Pauſan. fo. 496.

Vitr. lib. 1. *cap.* 2.

Alexan. Don. Pomp. Totti.

Pauſan. fo. 114, & 317.

Ibid. fo. 516.

But *Pan* (ſay they) being the God of *Shepherds*, why might not *Stone-Heng* to gratify them be erected, and conſequently by the *Romans* dedicated to their God *Pan?* no Place in the whole Iſland more abounding with Sheep, than the circumadjacent Plains; the almoſt innumerable Flocks whereof, not only moſt plentifully ſatisfying the bordering Inhabitants for Food; but, from their delicate Fleeces, a great Part of the known Univerſe are clad alſo. I anſwer, amongſt the *Romans* (declared at large before to be *Founders* of *Stone-Heng*) I do not find any one *Temple, Holy Houſe, Sanctuary, Grove, Altar*, or any ſuch like ſacred Structure conſecrated to *Pan* in their own Country; much leſs any *Temple* dedicated unto Him by them in *Britain*: and therefore, utterly improbable this *Temple Stone-Heng* ſhould be erected by the *Romans* unto *Pan*.

There was a *Temple* indeed, built to *Pan Lycæus* on Mount *Palatine*, by thoſe *Arcadians* which accompanied *Evander* into *Italy*; in which, though the *Romans* in ſucceeding Times performed the ſame Rites, as the *Arcadians* anciently had inſti-

Dion. Hal. lib. 1. *Roſin. lib.* 2. *cap.* 20.

tuted; yet, *He* paſſed with the *Romans* under the Name of *Lupercus*, and in Honour of *Him*, as ſome Authors of Opinion, certain Feſtivals or Games called *Lupercalia*, at *Rome* only, not in Provinces conquered by them, were ſolemnized by the *Romans*; Noblemens Sons running in thoſe Games, according to the primitive Inſtitution ſetting forth and beginning their Courſe at Mount *Palatine*, and ſo round about the City to the ſame Place again. I may not omit, nevertheleſs, that ſeveral Authors deliver the *Lupercalia* were inſtituted in Thankfulneſs to *Lupa*, or the Wolf that gave *Romulus* ſuck, and the Courſe of thoſe Games beginning at Mount *Palatine* (not ſo much in remembrance it ſeems of *Pan*'s Temple there, as) from the *Lupercal*, or *the very Place they ſay where* Romulus *was caſt out*.

Juſtin. lib. 43.

Plutarch. in Rom.

Roſin. lib. 3. *cap.* 2.

Plut. in Rom.

Dionyſius of *Halicarnaſſus* tells us the *Arcadians* built the aforeſaid *Temple* to *Pan*, *idoneo invento loco*, &c. when they had found out a *convenient Place* for it adjoyning to their Habitations: the Condition or Nature of which Place is not unworthy your Obſervation; for by his Deſcription thereof we ſhall eaſily perceive what manner of Situation was by the *Arcadian* Shepherds held proper for performing the Ceremonies of their God *Pan*. His Words are, *Erat tum, ut fertur, ſpelunca ſub tumulo magna, denſo querceto contecta, & ſub petris profundi fonticuli, ſolúmque rupibus contiguum nemoroſum, & frequentibus ac proceris opacum arboribus: ibi ara deo extructa, more patrio ſacra fecerunt: Under the Hill* (to wit, Mount *Palatine*) *was anciently, as Report goes* (ſaith he) *a great Cave or Den, covered over by a thick Grove, deep Wells or Rivulets running amongſt the Stones of the Cave, and round about it a Wood, by the many and tall Trees growing therein, very dark and obſcure: there the Altar of the God was placed, and his Sacrifices after their Country manner performed.* Now is *Stone-Heng* thus ſited, or was there ever any ſuch like Place near this *Antiquity?* Of all the Places in *England* that I know, none comes nearer that Cave, than *Ochy-hole* in *Somerſetſhire:* And if the Ancients held ſuch diſmal Situations only proper for *Pan*'s *Temples*, then without peradventure *Stone-Heng* was never erected in Honour of him, they being no Innovators in their Superſtitions.

Dion. lib. 1.

A further Obſervation may be made to our Purpoſe, upon the aforeſaid Deſcription, *Erat tum antrum magnum, it was anciently* (ſaith *Dionyſius*) *a great Cave*. But in his own Time, which was under *Auguſtus*, the *Romans* had ſo choaked up the Place with Building, that the Manner how *Pan*'s *Temple* in old Time ſtood, was hardly to be diſcovered: *nunc quidem ædificiis* (ſaith he) *fanum circumquaque ſepientibus, difficilis conjectura eſt qualis olim loci natura fuerit: At this preſent, verily, the Temple being every Way environed with Buildings, it is hardly to be conjectured in what manner of Place it anciently ſtood.* This was the Cauſe which enforced him to deliver to Poſterity the former Deſcription meerly upon Report. Certainly then, the *Romans* employing the Place to profaner Uſes, *Pan*'s Deity was little eſteemed by them; otherwiſe, they would never have polluted it, by ſetting up private Houſes upon the Place conſecrated to him. Now the *Romans* ſlighting him after this Manner at home, little Reaſon appears ſo' mag-

Dion. lib. 1.

nificent a Structure as *Stone-Heng*, ſhould be erected by them for Adoration of *Pan* in other Countries.

Furthermore, the Sacrifices in Times of old offered to *Pan* were Milk and Honey, offered up in ſimple Shepherd's Crooks or Earthen Pitchers: *quare non ritè ſacrificabant, qui tauros illi immolabant, aut qui in aureis poculis lac aut vinum offerebant*, &c. *Wherefore,* Nat. Com. l. 5. *they ſacrificed not aright*, ſaith *Natalis Comes*, *who immolated Bulls or Oxen unto him, or out of golden Cups poured forth Milk or Wine upon his Altars*; for Goblets of that Metal were proper only for the ſupernal and celeſtial *Deities*, not to Terreſtrial, and ſuch as had Care of Herdſmen or Shepherd Swains. To which Purpoſe alſo, the ſame Author out of *Apollonius Smyrnæus* remembers *Pan*, thus ſpeaking of himſelf:

Sum Deus agreſtis, cur his ſunt aurea ſacris
Pocula? quo vinum funditis Italicum?
Ad petram cur ſtat taurus cervice ligatus?
Parcite: non hæc eſt victima grata mihi.
Pan montanus ego ſum, ligneus, ipſáque veſtis
Pellicea eſt: muſtuum è fictilibúſque bibo.

In Engliſh thus:

A rural God am I, in golden Cup
The Falern Wine, why then d'ye offer up?
Why, at mine Altar, ſtands the ſtern Bull bound,
Or Ox that's fat, with Laurel girland crown'd?
Spare ye ſuch coſt: no grateful Victims theſe
Are unto me, others leſs coſtly pleaſe.
A Mountaineer, a Wood-man clad in Skin
Am I: your Wine in Earthen Veſſels bring.

But the Sacrifices anciently offered at *Stone-Heng* (already remembred) were *Bulls* or *Oxen*, and ſeveral Sorts of Beaſts, as appears by the Heads of divers Kinds of them, not many Years ſince, there digged up.

As for that of the *Pantheon*, it is very well known the *Ancients* ſo called it, not in any Relation to *Pan*, but becauſe it was ſacred to *Jove* the *Revenger*, and according to others to *Cybele*, Platin. in Bon. and all Gods. For which Reaſon, *Boniface* the Fourth obtained Licence from the Emperor *Phocas*, to conſecrate it to the *Virgin Mary*, and all Saints. And who knows not the *Architecture* thereof wholly different from this of *Stone-Heng?* The *Pantheon* hath its *Cell* encloſed with a continued ſolid Wall, and the *Portico* only in Front, of the delicate *Corinthian Order*; of which *Order* the inner Part conſiſted likewiſe, being vaulted in moſt admirable and Dion. lib. 53. magnificent Manner. From whence *Dion Caſſius* delivers his Opinion, *inde id nominis habere, quòd forma convexa faſtigiatum, cœli ſimilitudinem oſtenderet*; *it to be called the* Pantheon, *becauſe by the Form of that Vault wherewith covered, it repreſented the Concave of Heaven*, or (as others will) the Figure of the World; for the World being Man's Houſe, the Firmament is as the vaulted Roof thereof.

thereof. At the Crown of the Vault it had an opening, by which only it received Light and Air. But this *Antiquity Stone-Heng* built of a grave and humble *Order* (as is ſaid before) had a double *Portico* continuing round about it, the *Cell* thereof free and open, and every way expoſed to the Air, received Light from all Parts.

Wherefore leaving theſe, *Stone-Heng* was dedicated, as I conceive, to the God *Cœlus*, by ſome Authors called *Cœlum*, by others *Uranus*, from whom the Ancients imagined all things took their Beginning. My Reaſons are, Firſt, in Reſpect of the *Situation* thereof; for it ſtands in a Plain, remote from any *Town* or *Village*, in a free and open Air, without any Groves or Woods about it.

Secondly, in Regard of the *Aſpect*; for *Stone-Heng* was neve covered, but built without a Roof. Which *Decorum* the *Romans* ever obſerved, both in the *Situation* and *Aſpect* of the *Temples* dedicated to this their God, and to *Jove* the *Lightner*, the *Sun*, and the *Moon*. *Jovi fulguratori, & Cœlo, & Soli, & Lunæ, ædificia ſub divo Hypæthráque conſtituuntur: To* Jove *the Lightner, and to* Cœlus, *and to the Sun, and to the Moon, they erected Buildings in the open Air and uncovered*, ſaith *Vitruvius* in the ſecond Chapter of his firſt Book. Take with you alſo his Reaſon. *Horum enim Deorum & ſpecies & effectus in aperto mundo atque lucenti præſentes videmus, becauſe both the Forms and Effects of theſe Deities, we behold preſent before our Eyes, in a clear and open View.* Another Reaſon I find alſo why they built their Temples to *Cœlus*, and thoſe other Deities uncovered as *Stone-Heng:* becauſe they counted it an heinous Matter to ſee thoſe Gods confined under a Roof, whoſe doing good conſiſted in being abroad.

Vitr. lib. 1. cap. 2.

Godw. Antiq. lib. 1. cap. 20.

Thirdly, in Regard of the *Form* of *Stone-Heng*, which is *circular*. This Figure was proper to the *Temples* of *Cœlus* and *Tellus*, whom the Ancients called *Veſta*, as *Valerianus* (in his *Hieroglyphicks*) affirms. *Non ſolamente la palla, ma una ſimplice piegatura di ruota, appreſſo gli Egizziani demonſtrava il Cielo: Not only* (ſaith he) *the circular Form, but the meer Segment of a Circle amongſt the* Egyptians *was an Hieroglyphick of* Cœlus. And to this Purpoſe alſo, *Leo Baptiſta Albertus* uſeth theſe Words. *Ædem Veſtæ, quam eſſe terram putarent, rotundam ad pilæ ſimilitudinem, faciebant: Unto* Veſta, *whom they reputed to be the Earth, they built Temples of a round Form Globelike.* Beſides, obſerve what *Philander* commenting on *Vitruvius* tells us. *Templorum quanquam alia fiant quadrata, alia multorum angulorum, Cœli naturam imitati veteres, imprimis rotundis ſunt delectati: Although* (ſaith he) *the Ancients made ſome Temples ſquare, ſome of ſix Sides, others of many Angles, they were eſpecially delighted with making of them round, as repreſenting thereby the Form or Figure of* Cœlum, *Heaven.*

Pier. Valer. Hier. lib. 39.

Leo Bapt. Alb. lib. 7.

Philan. in lib. 4. Vitr. cap. 7.

Fourthly, in Reſpect of the *Order* whereof *Stone-Heng* built. The Severity of this *Tuſcan* Work, retaining in it a Shew (as it were) of that firſt Face of *Antiquity* (as *A. Palladio* Terms it) being moſt agreeable to the Nature of this their God, reputed the ancienteſt of all their *Dities*, and Father of *Saturn*. For, it was the Cuſtom of the Ancients (as in Part I remembred before) to appropriate the ſeveral *Orders* of *Architecture*, according to the particular

An. Pal. lib. 1.

Vitr. lib. 1. cap. 2. particular Qualifications of thoſe they deified. *Minervæ, & Marti, & Herculi, ædes Doricæ fient: his enim diis propter virtutem, ſine deliciis ædificia conſtitui decet: To* Minerva, *and* Mars, *and* Hercules, *Temples of the* Dorick *Order were made; for, to theſe Deities in reſpect of their valiant Actions, it was requiſite to build without Delicacy. Veneri, Floræ, Proſerpinæ, Fontium Nymphis, Corinthio genere conſtitutæ, aptas videbuntur habere proprietates, quòd his diis propter teneritatem, graciliora & florida, foliíſque & volutis ornata opera facta augere videbuntur juſtum decorem: To* Venus, Flora, Proſerpina, *the Fountain Nymphs, the* Corinthian *Order was thought moſt proper: becauſe unto theſe, in regard of their tender Natures, the Work ſeemed to advance a juſt Decorum, when made delicate and flouriſhing, and adorned with Leaves and Volutes. Junoni, Dianæ, Libero Patri cæteríſque diis qui eadem ſunt ſimilitudine, ſi ædes Ionicæ conſtruerentur, habita erat ratio mediocritatis, quod & ab ſevero more Doricorum, & à teneritate Corinthiorum, temperabitur earum inſtitutio proprietatis: To* Juno, Diana, Bacchus, *and to the other Deities of the ſame Quality, building Temples of the* Ionick *Order, they had regard unto the Mean, that from the ſevere Manner of the* Dorick, *and Delicacy of the* Corinthian, *the Condition of their Endowments might be duly moderated,* ſaith *Vitruvius.* To *Jupiter, Sol,* and *Luna,* though they made Temples *ſub divo* open to the Air and without Roofs like this *Antiquity*; yet were they not built of ſevere and humble, but moſt delicate *Orders*, and accordingly were adorned with coſtly Ornaments, and beautified with various Enrichments in ſeveral Sorts of Sculpture, as by the Ruins of them in divers Parts of *Italy* remaining to this Day, evidently appears. Reſpecting therefore this *Decorum* uſed by the *Ancients* in building their *Temples,* and that this Work *Stone-Heng* is principally compoſed of a moſt grave *Tuſcan* Manner, by juſt Proportions of an agreeable Form; it is in mine Opinion, as I ſaid before, moſt agreeable to the Quality and Condition of that ancient *Cœlus,* whom Antiquity reputed the very Stem whence all thoſe Deities in ſucceeding Ages proceeded. *Apollod. lib. 1.* Cœlus *ex eadem conjuge (ſcilicet Tellure) procreavit* Oceanum, Cœlum, Hyperionem, *&c. & noviſſimum omnium* Saturnum *ſuſcepit.* Cœlus, *by the ſame Wife* (to wit *Tellus*) *had* Oceanus, Cœlum, Hyperion, *&c. and laſt of all begat* Saturn. To which Purpoſe alſo *Lactantius, I find* Uranius *by his Wife* Veſta *had* Saturn *and* Ops: Saturn *attaining the Government, called his Father* Uranius, Cœlus, *and his Mother* Terra; *that by this Change of Names, he might the more magnify the Splendor of his Original,* &c. Further, I conceive it will not be impertinent to our Purpoſe in hand, to deliver what the *Ancients* have reported of *Cœlus*; and wherefore they aſcribed divine Honours unto Him.

According to the *Poets, Cœlus* was not that huge Machine adorned with Stars, which *Orpheus* ſaith was compoſed for Habitation of the *Planets,* and other *Deities,* and which we behold moving with continual Revolution, but a certain Man ſo called, Son to *Æther* and *Dies,* that is, *della virtù ardente, & della luce famoſa, of tranſcendent Influence and reſplendent Brightneſs,* as *Boccace* hath it. *Boccace lib. 3.*

By

By Histories, especially *Diodorus Siculus*, it's thus delivered. *Scribunt primùm regnasse apud Altandites* Cœlum : *Hominésque antea per agros dispersos, ad cœtum, condendásque urbes exhortatum, à fera eos agrestique vita ad mitiorem cultum extitisse*, &c. *They write, he which first reigned over the* Atlantides *was* Cœlus, *and that he invited Men, living dispersedly before throughout the Fields, to convene, and dwell in Companies together, exhorting them to build Towns, and reducing them from wild and savage to the Conversation of civil Life: Taught them also to sow Corn and Seeds, and divers other things belonging to the common Use of Mankind, ruled likewise over a great Part of the World from East to West; was a diligent Observer of the Stars, and foretold Men divers things to come: The Year (before confus'd) bringing into Order, according to the Course of the Sun, reducing it also into Months after the Moon's Course, and appointing likewise the several Seasons of the Year. Whereby many, ignorant of the perpetual Course of the Stars, and amazed at his future Predictions, did verily believe he participated of Divine Nature, and therefore after his Death, as well for Benefits received from him, as great Knowledge of the Stars, they conferred on him immortal Honours, and adored him as a God. And, as appears, called* Cœlus, *in regard of his Skill in the celestial Bodies, as also for divers other Causes, eternal King of all the World.* Thus *Diodorus*. It being an ordinary Custom among the Heathens to deify, and esteem for Gods, such excellent Personages, as either had well ruled, or governed them, or done any notable thing among them to their especial Benefit, or good liking. Such, were they Men, or Women, remained with the Name, Reputation, and Reverence of *Gods* or *Goddesses* after their Deaths. *Diodor. lib. 4.*

Furthermore, according to the *Philosophers*; *Men* (they knew not how) by Nature soon wanting, and by Instinct as soon seeking some God (instead of apprehending better) deified the *best* to Sense. Whereupon, out of all *Entities*, as most glorious to the Eye, they first made choice of *Heaven*, and *Heavenly* Bodies; considering again, as the most beneficial Objects, those living Creatures, and Fruits which the Earth beneath brought forth, to make compleat Generations, they coupled *Cœlus* to *Tellus*, adoring *Heaven* as Father, and *Earth* as Mother to these; the pouring down of Showers from *Heaven* seeming instead of natural Seeds, and the *Earth* as a Mother to conceive, and bring forth the same. *Plut. Phil. opin. lib. 1.*

Fifthly, the Sacrifices in Times of old offered to *Cœlus* were Bulls or Oxen, their great God *Jupiter* himself, as I find in *Rosinus*, offering such Victims unto him. *Ante pugnam, quæ cum Gigantibus in* Creta *habita est*, Jovem *sacrificasse dicunt* Soli, Cœlo, *ac* Terræ *bovem: Before the Battel struck with the Giants in* Crete, *they say* Jupiter *sacrificed an Ox to* Sol, Cœlus *and* Terra. Now that there hath oftentimes been digged out of the Ground at *Stone-Heng*, the Heads of such Beasts, in all probability anciently in that Place sacrificed, I need not again remember, being it is so well known. *Rosin. lib. 2. cap. 5.*

Sixthly, all the upright Stones in this *Antiquity* are *Pyramidal* like Flames, in Imitation of those *Ætherial* Fires, wherewith the

Pier. Valer. Hier. lib. 60.

Heaven is adorned. Now, that *Fire* hath the Form of a *Pyramis* is evident, *percioche, eſſendo largo da baſſo, into no allo meteria & eſca, da che ſi paſce, finiſce in acuta fiamma che riguardo al Cielo: Becauſe, being large at the Bottom, in reſpect of the Matter and Fuel, by which it is fed, it finiſhes in an acute Flame tending upwards towards Heaven.* And that the Heavens are adorned with Fires, *Natalis Comes* in his Mythology, out of *Orpheus*, makes apparent. *Nihil aliud eſſe Cœlum exiſtimans, niſi hunc æthera qui conſtat ex altiſſimis illis ignibus: ſuppoſing the Heaven to be no other thing, but this Air which conſiſteth of thoſe tranſcendent Fires.*

Laſtly, that *Stone-Heng* was anciently dedicated to *Cœlus* I collect from the *Conformation* of the Work. For the *Conformation* of the *Cell* and *Porticus* in the Plan, was deſigned with four equilateral *Triangles*, inſcribed in a *Circle*, ſuch as the *Aſtrologers* uſe in deſcribing the twelve *celeſtial* Signs in muſical Proportions. Accord-

Vitr. lib. 5.

ing to that of *Vitruvius*; *In ea conformatione quatuor ſcribantur trigona paribus lateribus & intervallis, quæ extremam lineam circinationis tangant*; *In the Conformation thereof, let four Triangles be inſcribed of equal Sides and Intervals, which may touch the extreme Part of the Circumference: quibus etiam in duodecim ſignorum cœleſtium deſcriptione, Aſtrologi ex muſica convenientia aſtrorum ratiocinantur*; *by which Figures alſo, Aſtrologers from the muſical Harmony of the Stars ground their Reaſonings, as concerning the Deſcription of the twelve celeſtial Signs.* Beſides the *Cell* it ſelf, in the Formation thereof, is caſt into an *Hexagon*, one of the three Figures, likewiſe uſed by *Aſtrologers* in their aforeſaid Arguments of the *Sympathy* of the Stars. *Figuris tribus* (ſaith *Philander*) *utuntur Aſtrologi, Trigoni, Tetragono & Hexagono: The Aſtrologers make uſe of three Sorts of Figures, the Triangle, Tetragon, and Hexagon.* Furthermore, the three Entrances leading into the Temple from the Plain, were comparted by an equilateral *Triangle*; which was the Figure whereby the Ancients expreſſed what appertained to *Heaven*, and Divine Myſteries alſo.

Pier. Valer. Hier. lib. 39.

Aggiungono i Magi (ſaith *Pierius Valerianus*) *che un triangolo ſemplice di lati uguali, è indizio di divinità, overo effigie di coſe celeſti: The* Magi *add, that a Triangle of equal Sides is a Symbol of Divinity, or Sign of celeſtial Matters.* Now this *Antiquity* conſiſting of ſeveral Stones, orderly diſpoſed into one entire Work, in Imitation, as it were, of thoſe ſeveral Stars which appearing to us in the Heavens in Form of a Circle, are called the *celeſtial Crown*; and wholly deſigned by thoſe *Schemes* wherewith *Aſtrologers* uſe to deſcribe *celeſtial* Bodies; which Figures, uſually applied by them to particular Accidents only, being all joyntly made Uſe of by the *Architect* for Conformation of this ſacred Structure, it is not improbable *Stone-Heng* was ſo compoſed, becauſe dedicated to *Cœlum*. Yea further, (if lawful to compare an idolatrous Place with ſo divine a Work) was not the *Temple* at *Hieruſalem* adorned with the Figures of *Cherubims*, that thereby the Nations of the Earth might know it was the Habitation of the living God? and, why not in like Manner this *Temple* compoſed by *Aſtrological* Figures, that after Ages might apprehend, it was anciently conſecrated to *Cœlus* or *Cœlum* Heaven?

But

But in this Conjecture, concerning ſuch kind of *Temples* as this at *Stone-Heng*, what ſaith the learned *Patriarch* of *Aquileia? Io credo, che quel Tempio ſenza parrete ſignificava alcune coſe del Cielo, gli effetti delle quali ſono nello ſcoperto: I believe that Temple without Walls* (ſpeaking of the *Monopteros* aforeſaid) *had a Relation to* Cœlum (*Heaven*) *becauſe the Effects thereof are openly diſplayed to the full View of all Men.* *Dan. Barba. in lib. 4. Vitr. cap. 7. in Ven. 1584.*

Camden tells us he had heard, that in the Time of King *Henry* the Eighth, a Table of Metal was found, not far from this *Antiquity*, engraven with divers ſtrange Characters, which being not legible, was neglected and loſt: had, indeed, that Table been found within the Work it ſelf it might happily have brought to light ſomewhat in relation to *Stone-Heng*. And by all likelihood, in Time ſome Inſcriptions may therein be found, it being the Cuſtom as well of *Greeks* as *Romans*, in Times of greateſt *Antiquity*, to lay Inſcriptions (uſually) under the firſt Stones ſet in what Works ſoever; eſpecially, thoſe of any great Magnificence. Wherefore, I adviſe mine honoured Friend *Laurence Waſhington* Eſquire, in whoſe Demeſnes this *Antiquity* ſtands, to whom I am much obliged, for his friendly Notice of what things have been there of late Years digged up, that he would be ſolicitous upon any Search made there, to enquire after them, and if any found not to neglect, or curiouſly conceal them, but preſerve and willingly produce the ſame.

I ſuppoſe, I have now proved from authentick Authors, and the Rules of Art, *Stone-Heng* anciently a *Temple*, dedicated to *Cælus*, built by the *Romans*; either in, or not long after thoſe Times (by all likelihood) when the *Roman* Eagles ſpreading their commanding Wings over this *Iſland*, the more to civilize the Natives, introduc'd the *Art* of Building amongſt them, diſcovering their ambitious Deſire, by ſtupendious and prodigious Works, to eternize the Memory of their high Minds to ſucceeding Ages. For, the Magnificence of that ſtately *Empire*, is at this Day clearly viſible in nothing more than in the Ruins of their *Temples*, *Palaces*, *Arches Triumphals*, *Aquæducts*, *Thermæ*, *Theaters*, *Amphitheaters*, *Cirques*, and other ſecular, and ſacred Structures.

Hiſtory affords only *Contemplation*, whereby their great Actions are made conceiveable alone to Reaſoning: but the Ruins of their Buildings *Demonſtration*, which obvious to Senſe, are even yet as ſo many Eye-witneſſes of their admir'd Atchievements:

> Roma *quanta fuit, ipſa ruina docet,*
> *How great* Rome *was, her Ruins yet declare.*

Opinions fancied to the contrary, I have rendred improbable, the Authors of them in reſpect of this *Antiquity* being not only modern; but alſo, what ſaid by them *Romance*-like hatched out of their own Brains, even as other Fables invented by them, touching the *Britains* of old. Men poſſeſt nevertheleſs, with a former Conceit of Things, endure not by any Means new Opinions, having not commonly Patience to ſearch long after the Truth thereof. To them, ever the more generally received, the truer Things ſeem, *Cam. fo. 8.*

accounting all of their own Time deſpicable; inſomuch, as ſome are ſo far in Love with vulgarly received Reports, that it muſt be taken for Truth, whatſoever related by them, though nor Head, nor Tail, nor Foot, nor Footſtep in it oftentimes of Reaſon or common Senſe. They that believe *Jeffrey Monmouth*'s *ipſe dixit*, may make themſelves merry therewith; in pleaſing their own Fancy, they diſpleaſe not mine. As I have delivered my own Judgment freely, all Reaſon they ſhould enjoy theirs. But ſuch as ſail in the vaſt Ocean of Time, amongſt the craggy Rocks of *Antiquity*, ſteering their Courſe, betwixt anciently approved Cuſtoms, and convincing Arguments, guided by good Authority, and ſound Judgment, arrive much ſafer, and with better Repute, in the ſecure Haven of undoubted *Truth*. For mine own Part, I had rather err happily with venerable *Antiquity*, than ſo much as trouble my Thoughts with modern Conceits. Whether, in this Adventure, I have wafted my Bark into the wiſhed *Port* of *Truth*'s Diſcovery concerning *Stone-Heng*, I leave to the Judgment of skilful *Pilots*. I have endeavoured, at leaſt, to give Life to the Attempt, tending, perhaps, to ſuch a Degree, as either may invite others to undertake the Voyage anew, or proſecute the ſame in more ample Manner; in which, I wiſh them their deſired Succeſs, and that with proſperous Gales they may make a more full and certain Diſcovery.

F I N I S.

B L

BRITISH MUSEUM

B L

accounting all of their own Time deſpicable; inſomuch, as ſome are ſo far in Love with vulgarly received Reports, that it muſt be taken for Truth, whatſoever related by them, though nor Head, nor Tail, nor Foot, nor Footſtep in it oftentimes of Reaſon or common Senſe. They that believe *Jeffrey Monmouth*'s *ipſe dixit*, may make themſelves merry therewith; in pleaſing their own Fancy, they diſpleaſe not mine. As I have delivered my own Judgment freely, all Reaſon they ſhould enjoy theirs. But ſuch as ſail in the vaſt Ocean of Time, amongſt the craggy Rocks of *Antiquity*, ſteering their Courſe, betwixt anciently approved Cuſtoms, and convincing Arguments, guided by good Authority, and ſound Judgment, arrive much ſafer, and with better Repute, in the ſecure Haven of undoubted *Truth*. For mine own Part, I had rather err happily with venerable *Antiquity*, than ſo much as trouble my Thoughts with modern Conceits. Whether, in this Adventure, I have wafted my Bark into the wiſhed *Port* of *Truth*'s Diſcovery concerning *Stone-Heng*, I leave to the Judgment of skilful *Pilots*. I have endeavoured, at leaſt, to give Life to the Attempt, tending, perhaps, to ſuch a Degree, as either may invite others to undertake the Voyage anew, or proſecute the ſame in more ample Manner; in which, I wiſh them their deſired Succeſs, and that with proſperous Gales they may make a more full and certain Diſcovery.

F I N I S.

BRITISH MUSEUM

B L